AHMADIYYA
MUSLIM COMMUNITY
*United States of America*

June-July 2010

# The Ahmadiyya GAZETTE USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

"And We will try you with something of fear, and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient"

*Holy Quran 2:156*

A Scene from Sectarian Terrorist Attacks on Ahmadiyya Muslim Community Mosques in Lahore, Pakistan on May 28th 2010

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An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA MOVEMENT IN ISLAM, USA

*June - July 2010*

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*Cover: Latif Ahmed* *Photos: Kalim Bhatti*

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**Acronyms for salutations used in this publication**

| | |
|---|---|
| saw: | sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him) |
| as: | alaihissalam (Peace be upon him) |
| ra: | radhi allahu 'anhu (May Allah be pleased with him/her) |
| rh: | rahimahullahu ta'ala (May Allah shower mercy on him/her) |
| aba: | ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help) |
| swt: | subhana wa ta'ala (Holy and Exalted) |

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address:

Fazl-i-Umar Press
P.O. Box 226, Chauncey, OH 45719

**Periodicals Postage Paid at Chauncey, Ohio**
**Postmaster: Send address changes to**
**The Ahmadiyya Gazette**
**P.O. Box 226, Chauncey, OH 45719-0226**

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# Al-Qur'an

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ
الْاَمْوَالِ وَالْاَنْفُسِ والثَّمَرٰتِ ط وَبَشِّرِ الصّٰبِرِيْنَ ۙ الَّذِيْنَ اِذَآ
اَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْٓا اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ ۝ اُولٰٓئِكَ
عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ق وَاُولٰٓئِكَ هُمُ
الْمُهْتَدُوْنَ ۝

And "We will try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to those who patiently persevere. Who when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' It is these on whom descend blessings from their Lord and *also* mercy, and it is these who are rightfully guided. (2:156-158)

## *Commentary:*

The verse constitutes fitting sequel to the preceding one. Muslims should be prepared not only to lay down their lives in the cause of Islam but should also be prepared to suffer all sorts of afflictions which will be imposed on them as a trial. God is the Master of all we possess, including our ownselves. If the Owner in His infinite wisdom deems fit to take away anything from us, we have no ground for complaint or demur. So every misfortune that befalls us should, instead of depressing us, spur us to make yet greater efforts to achieve still better results in life. Thus the formula contained in this verse is not a mere verbal incantation but a wise counsel and a timely warning.

# Al-Hadith

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللّٰهُ عزَّوَجلَّ: كُلُّ عَمَلِ ابْنِ اٰدَمَ لَهٗ اِلاَّ الصِّيَامَ فَاِنَّهٗ لِيْ وَاَنَا اَجْزِيْ بِهٖ ـ وَالصِّيَامُ جُنَّةٌ فَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ فَاِنْ سَابَّهٗ اَحَدٌ اَوْ قَاتَلَهٗ فَلْيَقُلْ: اِنِّيْ صَائِمٌ ـ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ لَخُلُوْفُ فَمِ الصَّائِمِ اَطْيَبُ عِنْدَ اللّٰهِ مِنْ رِيْحِ الْمِسْكِ ـ لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا ، اِذَا اَفْطَرَ فَرِحَ ، وَاِذَا لَقِيَ رَبَّهٗ فَرِحَ بِصَوْمِهٖ ـ

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Allah, the Lord of Honor and Glory says: 'All deeds of a son of Adam are for himself, but his fasting is for Me and I shall be its reward.' The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with: 'I am observing a fast.' By Him in Whose Hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: He is joyful when he breaks his fast, and he is joyful by virtue of his fast when he meets his Lord.' "

*(Bukhari kitabussaum bab hal yaqul inni sa'im idha shutima)*

# SAYINGS OF THE PROMISED MESSIAH[AS]

## The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, is the ultimate cause of all lights and is the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

*[Braheen-i-Ahmadiyya, Roohani Khaza'in, Vol. 1, p. 191-192, footnote]*

## God of Islam Visible in Nature and Perceived by Human Hearts

The God of Islam is the same God who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth.

*[Maj'mooa Ishtiharat, Vol. 2, p. 310]*

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad[saw], the chosen one (peace and blessings of Allah be on him) through whom we have found the Living God who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger[saw] who manifested God to us and we found the God who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That true God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

*[Naseem-e-Dawat, Roohani Khaza'in, Vol. 19, p. 363]*

# Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on June 4, 2010 at Baitul Futuh Mosque, London

## Shermeen Butt

Hazoor[aba] recited verses 31 – 33 of *Surah Ha Mim Al Sajdah*, the translation reads:

***'As for* those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, *saying*: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.**
**'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —'An entertainment from the Most Forgiving, the Merciful.'** (41:31 – 33).

Explaining Hazoor[aba] said each week he receives thousands of letters asking for prayers regarding illnesses, prayers for dear ones, letters including Hazoor[aba] in the joy of marriages, letters asking prayers regarding anxiety over finding matrimonial matches, prayers for blessings in employment, businesses or problems relating to them, prayers for success in examinations, in short many other subjects. However, last week Hazoor[aba] received thousands of letters more than is usual and the subject of all of them revolved around the great sacrifices of the *Shaheeds* (martyrs) of Lahore. There were expressions of grief and pain and anger, but the anger transformed in the very next sentence to patience and prayers. Every one forgot their own problems. These letters came from Pakistan, India, Australia and the island, from Europe, America and Africa. These were not just the emotions of Ahmadis of Pakistani descent but people of every ethnicity who have been enabled to come into the *Bai'at* of the Promised Messiah[as] has been expressing anguish as if it were their close, blood relations who had been victims of the cruelty. As for those whose close relations were martyred, they have been consoling Hazoor[aba] in their letters on the martyrdom of their sons, fathers, brothers and husbands. It is a great account of patience and steadfastness. Hazoor[aba] personally telephoned the families of all the martyrs to pay his condolences. Hazoor[aba] said he should be informed if any family has been missed. In each family that Hazoor[aba] rang, he found children, wives, mothers and fathers submitting to the will of God. Hazoor[aba] said letters can conceal emotions but he clearly heard their resolute voices on the telephone expressing in light of the Qur'anic injunction: **...'Surely, to Allah we belong and to Him shall we return.'** (2:157). Hazoor[aba] said they said what they said in full awareness and with complete perception of attaining God's pleasure that they submitted to the will of God. One or two sacrifices were nothing for them, they were prepared to spill the last drops of their blood for the community of the Promised Messiah[as] because today it is their blood alone which will demonstrate the status of the Holy Prophet[saw] as *Khatumun Nabiyeen* and the chief of all Prophets. They are those who will revive the model of the earlier-ones, they keep the great example of the Companions[ra] in view. Hazoor[aba] said having read all these letters he feels unable to express his own emotions. However, they have further strengthen his belief that most certainly God granted these beloved people to the Promised Messiah[as] in order to accomplish his high objectives. These are the great people who are patient and steadfast, whose departed ones also demonstrated models of steadfastness as they met their God and thus verified the Qur'anic statement of: **'And say not of those who are killed in the**

**cause of Allah that they are dead; nay, they are living; only you perceive not.'** (2:155). They demonstrated to the world that while they have attained the pleasure of God they have also become a source that shall flourish faith. Every single drop of their spilt blood will bear great fruits. Angels will have embraced them and they would not have felt anything as they gave their lives; how the bullet hit them or the shrapnel from the grenade struck them. These embodiments of steadfastness who offered their lives for faith lay injured in their blood for hours and recited *Durud*. If any one of them uttered a sound out of pain, the other injured said to him, 'be patient, people give their lives without any cause, you are going to sacrifice yourself for a great cause.' And then, the one who uttered the sound recited *Durud* till he breathed his last and thus assured that he was fulfilling his promise made to the Promised Messiah[as].

Hazoor[aba] said he has seen a most heartbreaking video recorded by an injured person which is most moving. God indeed took sacrifices of these people but His angels showered tranquility on them and they waited patiently for hours without groaning and instead prayed. A 19 year old was hit by several bullets but he waited patiently for hours in one position and prayed. If the police had arrived on time many precious lives would have been saved but where the entire system is full of disorder what else can be expected? One young man caught the terrorist's grenade wanting to throw it back, but the grenade detonated. He thus gave his life and saved many. An elderly person also offered his life as he ran towards the assailant thus taking all the bullets on his body. Hazoor[aba] said the IG of the police is boasting that the police captured two terrorists. This is what happens when the entire system, from top to bottom, is reeks of untruth. Indeed, the two terrorists who were held were held by our own. One was held by a young man who is slim of build but was full of faith. He held the terrorist with one hand on his neck and the other preventing him to detonate his suicide belt.

Hazoor[aba] said the terrorists were men in their late teens early twenties of deprived backgrounds. Due to poverty these people are taken in childhood by criminals who brainwash them, give them false hopes of Paradise and make them carry out suicide attacks whereas such death incurs God's displeasure. We never see the ring-leaders of terrorists, we never seen them sacrificing their own children. It is the children of the deprived who lose their lives.

Hazoor[aba] said while the descent of angels is apparent on the injured, God has also placed it on those who lost their loved ones. It is due to their faith in the Imam of the age. God commanded the angels to console them as they are engaged in prayers. Hazoor[aba] said he saw the same outlook in every home and was amazed at the caliber of people God has given to the Promised Messiah[as], each one appears a personification of **'...I only complain of my sorrow and my grief to Allah...'**(12:87) and this indeed is the glory of a believer. God has reminded believers to be patient: **'And seek help with patience and Prayer...'** (2:46). A servant of the Gracious God will only submit to God rather than raise a clamor, take out rallies and take the law in his own hands. He shifts his emotions to patience and prayers and that is when he is worthy of glad-tiding. God has foretold us that: **'And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient'** (2:156).

Hazoor[aba] said the verses recited at the beginning cite people such as the martyrs and those who live their lives to seek the pleasure of God. Angels console people such as these. Life and property of believers as well as honor is attacked and at times it appears as if the doors of God's help have closed from all directions. When believers exercise patience and steadfastness in such trials they garner God's grace and come in His refuge. Door to success are opened for them and God demonstrates wonders for them. Thus, steadfastness is the condition. Blessed are the Ahmadis of Lahore who have displayed steadfastness, those who have departed as well as those who are left behind. God is True to His promises, He will fulfill all His promises. Currently the tranquility of hearts is a sign of the fulfillment of His promises.

The Promised Messiah[as] said angels descend on those who say our Lord is Allah and who are steadfast. God is their Friend in this world and in the Hereafter. Most excellent steadfastness is when one is engulfed in misfortunes from all directions and there is no assurance. When, as a trial, Allah even does not show consolation through dreams etc. If one does not display cowardice and there is no lessening in steadfastness and dedication and one does not rely on anyone for support, rather is firm and resolute by oneself and does not flinch at God's decree and does not show any impatience or restlessness until the trial is over. This is the steadfastness through which one finds God and the fragrance of which can still be smelt from the dust of the Prophets, the truthful and the martyrs.

Hazoor[aba] said today the dust of our martyrs too gives off this fragrance and it is making us fragrant and is telling us not to let go of the patience that we have held on to. God is True to His promises, our resolve should not waver due to the length of the trial and no word of ingratitude should be uttered. Hazoor[aba] said many have seen good dreams of the Lahore martyrs in Paradise being awarded medals. Our sorrow and our grief is only expressed to God and there should be no lessening in that. Addressing the Ahmadis of Lahore Hazoor[aba] said they are those about whom the Promised Messiah[as] had a revelation:

'There are our pure members in Lahore' (*Tadhkirah* p. 482). Hazoor[aba] said this is their honor and they should try and uphold it as there is immense glad-tiding in this connection. Fortunate are you, Hazoor[aba] said, that the Promised Messiah[as] has given a glad tiding about your city. Hazoor[aba] said in his view the enemy did not carry out these attacks only to inflict loss of life. They wished to create fear. In their assumption they wanted to alienate the weak Ahmadis and create restlessness among the youth. They did not know that these are the sons of mothers in whose milk runs the pledge to sacrifice one's life, property, time and children. Who themselves possessed the fervor to honor loyalty. The enemy had assumed Ahmadis will not be able to bear this huge loss and will take out violent rallies which would give the government the chance to impose its will on them. And by exaggerating any such reaction to the rest of the world Ahmadis could be disgraced. What they did not know was that Ahmadis are those who seek God's help with patience and Prayer and who come in His refuge, who gather under the banner of *Khilafat* and will therefore never react in such a manner.

Hazoor[aba] said when such a reaction was not forthcoming and the outside world raised concerns and the media too exposed these people, then late in the night, they too thought of issuing statements of sympathy. Hazoor[aba] said it is astonishing that they still do not realize what sort of people Ahmadis are. Even a history of 120 years has not opened their eyes that these people rise and sit on the voice of one Imam. They are the followers of the Promised Messiah[as] who came to establish the teaching of his master the Holy Prophet[saw]; teaching that had brutes transform into righteous men. Now that we have left the state of brute-like existence and aspire to be godly people, how could we take out rallies and react in a violent way? We said **'Surely, to Allah we belong and to Him shall we return'** and left our matter with God and we await His decree. You keep your brutality and your violence that you perpetrated in the name of God, on God's beloved people and with which you appear to take the masses back to the brutality of 1500 years ago. Some say there is no need for a reformer, the *Shariah* of the Holy Qur'an is sufficient. Are these acts in line with the *Shariah* then?

Hazoor[aba] said, 'You are unsuccessfully trying to bring the name of my master, benefactor of mankind, the Holy Prophet[saw] in disrepute.' Hazoor[aba] said on the Day of Judgment the *Kalima* (declaration of Islamic faith) will seize every single one of them and hurl them to their bad ending. Our task is to be patient; not only are the others amazed at our steadfastness rather they are inclined towards Ahmadiyyat and have expressed the wish to take *Bai'at*. Thus their brutality has resulted in blessings for us.

Hazoor[aba] said he had thought that he would relate some incidents but some of them are so heartbreaking that Hazoor[aba] feared he would overcome with emotion. However, Hazoor[aba] related a few:

One worshiper at the funeral Prayer said, ' I have received one more blessing, I am now a father of a martyr. My resolve and courage is high.' One Ahmadi was informed that his brother had been martyred he should go to such and such hospital. His reply was, 'the one who has departed has gone. I will stay here, Ahmadi brothers may need my blood donation.' One mother said, 'I have placed my young son from my lap onto God's lap, he was God's trust'. Shad sahib, our martyred missionary of Model Town who was delivering Friday sermon at the time of attack, continued to recite *Durud* and prayers and also said *Allaho Akbar* aloud. He had mentioned earlier Ahmadi martyrdoms at *Fajr* on that day. About 200 Ahmadis took shelter under the staircase outside. One terrorist came to the edge of the courtyard. Had he come outside, the 200 Ahmadis would not have survived. A 65 year old Ahmadi ran towards him and took his bullets on his chest. The terrorist was delayed in coming out and as a result many Ahmadis ran to safety. When it was all over and they came out, they saw many martyrs lay on the staircase.

One Ahmadi who was visiting from Japan went to the funeral Prayers. He said that these funeral Prayers evoked the memory of the time of the Holy Prophet (peace and blessings of Allah be on him). Such were the models of steadfastness that it is difficult to put them in words. He met an elderly person and asked him how did he know the martyr? His reply was, 'he was my son'. The narrator says his heart sank but the father of the martyr said, '*Alhamdolillah*, it was God's will'. There were resolute faces all around. A lady has related that her young children had gone for Friday Prayers, God saved them. When the incident was shown on the TV the lady's neighboring women flocked to her house assuming she would be wailing. However, she told them our matter is with God. She told them she was not concerned about her children; everyone [in the mosque] was her relative. If her children were martyred they would gain nearness to God, if they survived they would be *Ghazi* (one who has been in a conflict for Islam). One mother lost her only son, her other children are daughters, she is exhibiting extreme patience and steadfastness. An Ahmadi from Syria was visiting and was in the mosque and got injured. He relates that he has never quite seen anything like this ever before. There was no panic, no chaos, no fear. Everyone was doing their duties, obeying instructions even when firing was going on.

Hazoor[aba] said these are those people, those mothers who the Promised Messiah[as] has created in his community and who have established great models of sacrifices. They are not only concerned about their own children, their hearts pain for the entire *Jama'at*. Hazoor[aba] said, 'O Ahmadi mothers, never allow these virtuous, pure emotions to die. As long as they remain, no enemy can harm even an iota of the *Jama'at*.'

Moving the coffins of the martyrs in ambulances one young man remarked that the last coffin was his father's. Rather than leave with the coffin in the ambulance, he went back to his duty in the mosque. Hazoor[aba] said these are the great people of the Promised Messiah[as] who only show their emotions to God. Hazoor[aba] said there were scores of other incidents which will be all colected and written down at a later time. Every one says while the terrorists were in the mosque there was no sense of panic. As long as they were alive, the *Murrabi* sahib, the office holders gave out instructions and they were followed. Even afterwards everyone remained organized. One elderly person stayed in prostration posture. Hazoor[aba] said these are the illustrations of true faith.

Hazoor[aba] said he has been receiving many letters with reference to verse 24 of *Surah Al Ahzab:* **'Among the believers are men who have been true to the covenant they made with Allah. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least;** (33:24) and these people are giving Hazoor[aba] assurance of their own pledge and allegiance. The enemy thought he would weaken us, will break our strength. He assumed urban Ahmadis

probably did not have faith. He did not know the Promised Messiah[as] has infused the energy of faith in his community. Doubtless they are involved in worldly matters but they are not their objectives, when they are called for faith, they are always forthcoming. Rather than brutality, they are the champions of humanity. Hazoor[aba] said after all Ahmadis also belong to the same nation/ethnicity, however, after accepting the Promised Messiah[as] these people sacrifice their lives for religion in the manner instructed by God.

Hazoor[aba] said may God reward the Pakistani press for their just coverage of the incidents and may He always enable them to say the truth and not go back to the old ways. Hazoor[aba] said many countries have sent messages of condolences; here some MPs have also expressed sympathy. May God reward them all. What is more, even the *Khatm-e-Nabuwat organization* appears to have said this was a bad deed. Hazoor[aba] remarked, if this is so, what about those hate-filled posters and banners? Those which are displayed under the name plates of High Court judges? Who have plastered them? It is they alone who incite the foolish. Now that they see the course of the world has changed so they have joined in. The real reason for this atrocity is the rancor and spite that the so-called *mullahs* exhibit against us. The Chief Justice of Pakistan takes notice of every small matter by going to press. Did he not ever think of taking notice of this huge atrocity, the banners, the posters? Should he not take action against these *mullahs* who incite to hatred? Is his standard of justice limited to his choice? Our sorrow and grief is to God alone, we do not expect anything from him. Hazoor[aba] said he was only pointing out his standards. Indeed after every trial our perception of sacrifice for God and attainment of His pleasure increases. People can neither harm us nor can they give us anything.

Hazoor[aba] said indeed there is a lot of terrorism in Pakistan but when perpetrated against the Ahmadis, it has the protection of law. The perpetrators of Mong [an atrocity committed in an Ahmadi mosque a few years ago] are roaming the streets free. Ahmadis do not expect anything from these people. Allah is our Lord and He alone is our Helper. He will continue to help us. We do not expect any good from them in future, therefore Ahmadis need to stay alert. We should recite the prayers: 'O Allah, we make You a shield against the enemy and we seek Your protection against their evil designs.' And ' O' Lord, everything is subservient to You. O' Lord protect us, help us and have mercy on us.' Hazoor[aba] said, say many other prayers, pray for them to get their just deserts. Hazoor[aba] said we now have one more martyr, Dr. Imran Sahib, who was injured in the incident, has passed away.

Hazoor[aba] said Ahmadis played a pivotal role in the creation of Pakistan, more than those who are today posing as the care-takers of the country. Pray a lot for the country, that it is saved from their evil and the evil of those who create disorder, may He keep each Ahmadi safe from all evil. Someone wrote to Hazoor[aba] that the enemy has rolled our diamonds in the dust. Hazoor[aba] said this is incorrect. The enemy has tried but God gathered these diamonds and embraced them. Every single one of these diamonds has further strengthened the diamonds left behind and they are decorated on the horizon of Islam, Ahmadiyyat and they have created a new constellation and each of these stars is a guiding light for us. None of our enemies can ever be successful. May God elevate the station of these martyrs and continue to grant us steadfastness.

Hazoor[aba] said he would mention the martyrs another time. He announced about leading their funeral Prayer after *Jumu'ah*. Following these atrocities an Ahmadi was martyred in Narowal district Pakistan while he slept in his house. His son was injured in the attack, may God grant him healing and elevate the station of the deceased, who leaves behind a widow, three daughters and three sons. The murderer belonged to the *Tahafuz-e-Khatm-e-Nabuwat* group and confessed that he had carried out the act in light of the statement of a *mullah* following the Lahore incidents.

Hazoor[aba] prayed that may God keep each Ahmadi safe from every evil. Hazoor[aba] said pray profusely; also pray for the injured that may God grant them perfect healing.

# AHMADIYYA FOREIGN MISSIONS OFFICE

## Update on the massacre of Ahmadi worshippers in Lahore

Lahore, Rabwah; May 30, 2010: The death toil from the terror attacks on the two mosques of Ahmadiyya community in Lahore is 94, and not 79 as given by the police to the press. The number of injured, however, is much higher than was assessed initially; their number exceeds 125. Among the casualties, 27 dead and 34 Injured were in the Model Town mosque, while thc rest resulted In the carnage at the mosque in Gsrhi Shahu.

The dead include Judge ~ Munir Alunad Sheikh, the Amir of the Lahore Ahmadiyya community, Major General (Retd.) Nasir Ahmad, president of the Model Town chapter, Mr Mahmud Shad, a missionary, Mr Ejaz Nasrulla, a nephew of Late Sir Muhammsd Zafrulla Khan, former President of the International Court of Justice at Den Haag, Mr Muhammad Aslam Bharwana, a senior railway official and a number of community officials.

Most of the dead, when alive, had opted to be burled in Rabwah, therefore soon after the attack, over 90 graves were dug up in the town's graveyard. The dead were buried after their funeral prayers in groups. Fifty burials have taken place. The program of a joint big burial ceremony was abandoned 'for security concerns.

Rabwah wears a sad look. Markets, trade centers and shops remained closed, as the dead bodies kept arriving from Lahore. Funeral ceremonies still continue.

The community, however, did not take to the street, take out processions or stage a protest in Rabwah. It is not the practice with Ahmadis. Instead, they have turned to God and continue to pray for themselves and the countrymen in general. They were guided by a statement from their supreme leader, the Khnlifatul Masih V; "The Ahmadiyys Muslim Jama'at ts a peace loving true. Muslim Jama'at. Thus there will be uo Improper reaction from any Ahmadi. Our salvation lies in our supplication to God Almighty and we believe that He has, sad always will, help as". The head of the Pakistani community, Mirza Khurshid A. hmad echoed the same sentiment in a press conference on May 29.

As for the terrorists, Tehrik Taliban Punjab has claimed the responsibility. It is confirmed by those who survived the massacre In Garhi Shahu that the terrorists faced no resistance from the police during their attack, and bad sufficient time to even examine the dead bodies in the main ball and kill those who were still alive, They shouted slogan of *Khatme Nabuwwat Zinda Bad* (Long live End of Prophethood). According to eye witnesses, four of them managed to escape after the carnage.

The attack commenced at 13:40, and the police eventually entered the mosque at 16:10, As such, the terrorist had two and half hours to finish the job they came for.

The federal government and human rights concerns have confirmed that the provincial government had been Informed of terrorist threat to the Ahmadiyya community. The Ahmadiyya headquarters had kept the provincial and federal governments regularly informed of the activities and open threats of the anti-Ahmadiyya clerics, end warned against the sort of tragedy that eventually materialized In Lahore.

The incident has evoked unequivocal condemnation from all sections of the society in Pakistan, including Mr Nawaz Sharif, Mr Shahbaz Shatif and leaders of politico-religious parties

# LIST OF MARTYRS

| Sr | Name | Fathers Name | MAJLS / | Organizat | Dead Body Location | Burial Location |
|---|---|---|---|---|---|---|
| 1 | Shaikh Shamim Ahmed | Shaikh Naeem Ahmed | Altaf Park | Khadim | | Burried Rabwah on 29-May |
| 2 | Maqsood Ahmad | Abdul Rehmad | Baghban Pura | | Ganga Ram Hospital | |
| 3 | Munawar Qaisar | | Baghban Pura | | Mayo Hospital | Burried Rabwah on 29-May |
| 4 | Zafar Iqbal | Mohammad Sadiq | Baghban Pura | Ansaar | | Burried Rabwah on 29-May |
| 5 | Ahsaan Ahmad Khan | Waseem Ahmad Khan | Bhumma | Khadim | Services Hospital | Burried Rabwah on 29-May |
| 6 | Haji Muhammad Akram Virk | Ch Allah Dita | Canal Park | Ansaar | | Burried Rabwah on 29-May |
| 7 | Dr. Asghar Yaqoob | Yaqoob Khan | Cavalry Ground | Ansaar | | Lahore on 30-May |
| 8 | Akram Baig Mirza | Mirza Munawar Baig | Dar ul Zikr | Ansaar | | Rabwah |
| 9 | Ashraf Bilal | M. Sadiq | Dar ul Zikr | Ansaar | Mayo Hospital | Rabwah on 30-May |
| 10 | Ashraf Bilal | Muhammad Latif | Dar ul Zikr | Ansaar | | Rabwah on 30-May |
| 11 | Asif Farooq | ?? | Dar ul Zikr | Khadim | | Rabwah |
| 12 | Ateeq ur Rehman(driver) | Muhammad Shafi | Dar ul Zikr | Ansaar | Mayo Hospital | Burried in Rabwah 29-May |
| 13 | Dr Tariq Bashir | Yousaf | Dar ul Zikr | Ansaar | | Burried Rabwah 29-May |
| 14 | Ijaz Baig | Anwar Baig | Dar ul Zikr | Khadim | | Burried Rabwah on 29-May |
| 15 | Irfan Ahmad | Abdul Malik | Dar ul Zikr | | Mayo Hospital | Rabwah |
| 16 | Kamran Arshad | | Dar ul Zikr | Khadim | | Rabwah |
| 17 | Mahmood (Security Guard) | | Dar ul Zikr | Ansaar | Ganga Ram Hospital | |
| 18 | Malik Maqsood | | Dar ul Zikr | Ansaar | | Rabwah |
| 19 | Masood Bajwa | | Dar ul Zikr | Ansaar | Mayo Hospital | |
| 20 | Muhammad Aslam Bharwana | Raja Khan | Dar ul Zikr | Ansaar | Services Hospital | Burried Rabwah on 29-May |
| 21 | Munawar Khan | | Dar ul Zikr | Ansaar | | Unknown |
| 22 | Munir Ahmad | Taj Din | Dar ul Zikr | | Mayo Hospital | |
| 23 | Nisar Ahmad Gill | Ghulam Rasool Gill | Dar ul Zikr | Ansaar | Services Hospital | Burried Rabwah on 29-May |
| 24 | Sajad Azhar Bharwana | Mar Allah Yar | Dar ul Zikr | Kadim | Mayo Hospital | Burried Rabwah on 29-May |
| 25 | Waseem (Security Guard) | | Dar ul Zikr | Ansaar | | |
| 26 | Aamir Latif Paracha | Latif Paracha | Defence | | | Rabwah |
| 27 | Ch. Ejaz Nasrullah Khan | Ch Assad ullah Khan | Defence | Ansaar | | Rabwah Later |
| 28 | Ch. Hafeez Ahmed Advocate | Nazir Hussain | Defence | Ansaar | | in cold storeage today |
| 29 | Ch. Imtiaz Ahmad | Ch NisarAhmad | Defence | Khadim | | Burried Rabwah on 29-May |
| 30 | Khalil Solangi | Naseer Ahmad Solangi | Defence | Ansaar | Mayo Hospital | Rabwah Later |
| 31 | Abdul Rehman(Nomubaya) | Dr Mohamed Aslam | Delhi gate | Khadim | | Burried Rabwah on 29-May |
| 32 | Nasir Mahmood Khan | Muhammad Arif Naseem | Faisal Town | Khadim | Mayo Hospital | Burried Rabwah on 29-May |

| Sr | Name | Fathers Name | MAJLIS / | Organizat | Dead Body Location | Burial Location |
|---|---|---|---|---|---|---|
| 33 | Umair Ahmad Malik | Abdur Rahim Malik | Faisal Town | Khadim | | Burried Rabwah on 29-May |
| 34 | Yahya Khan | Malik Abdullah | Faisal Town | Ansaar | Mayo Hospital | Burried Rabwah on 29-May |
| 35 | Mahmood Ahmad | Akbar Ali | General | | General Hospital | Burried Rabwah on 29-May |
| 36 | Mirza Mansoor Baig | Mirza Sarwar Baig | General | Khadim | Sheikh Zayed | Burried Rabwah on 29-May |
| 37 | Khawar Ayoob | Muhammad Qayoom | Green Town | Ansaar | Mayo Hospital | Burried Rabwah on 29-May |
| 38 | Noor Ul Amin | | Green Town | Khadim | | Rabwah |
| 39 | Syed Irshad Ali | Sami Ullah | Green Town | Ansaar | Jinnah Hospital | Burried Rabwah on 29-May |
| 40 | Muhammad Laeeq Ahmad | | Gulberg | | Services Hospital | |
| 41 | Muhammad Saeed Dard | Muhammad Yousaf | Gulberg | Ansaar | Jinnah Hospital | Burried Rabwah on 29-May |
| 42 | Shabil Munir | Munir Ahmad | Gulberg | | Services Hospital | Burried Rabwah on 29-May |
| 43 | Anees Ahmad | Munir Ahmad | Gulshan Park | Khadim | Mayo Hospital | Burried Rabwah on 29-May |
| 44 | Munawar Ahmad | Munir Ahmad | Gulshan Park | Khadim | | Burried Rabwah on 29-May |
| 45 | Waseem Ahmad | Abdul Qadoos | Iqbal Town | Khadim | Services Hospital | Burried Rabwah on 29-May |
| 46 | Ch Ilyas Sb (Sadar Halqa Johar Town) | | Johar Town | Ansaar | Sheikh Zayed | Burried Rabwah on 29-May |
| 47 | Muhammad Ahmad | | Johar Town | | Jinnah Hospital | |
| 48 | Waleed Ahmad | Ch Muhammad Munawar | Johar Town | Khadim | Mayo Hospital | Reached Rabwah |
| 49 | Mubarik Ali Awan | Abdur Razzaq | KASOOR | | | Burried Rabwah on 29-May |
| 50 | Arshad Mahmood Butt | Muhammad Ahmad Butt | Kot Lakh Pat | Ansaar | Jinnah Hospital | Unknown |
| 51 | Muhammad Hussain Malhi | | Kot Lakh Pat | Ansaar | | Unknown |
| 52 | General Nasir (Sadr Halqa Model | Safdar Ali | Model Town | Ansaar | Jinnah Hospital | Unknown |
| 53 | Mahmood Ahmad Shad (Murabi | Ghulam Ahmad | Model Town | | Jinnah Hospital | Burried Rabwah on 29-May |
| 54 | Mian Munir Umar | Mian Abdul Salam | Model Town | Ansaar | Mayo Hospital | Burried Rabwah on 29-May |
| 55 | Muhammad Anwar (Security Guard) | Muhammad Khan | Model Town | Ansaar | Jinnah Hospital | Burried Rabwah on 29-May |
| 56 | Munir Ahmad Sheikh (Ameer Zila | Anwar ul Haq | Model Town | Ansaar | | |
| 57 | Sardar Iftikhar ul Ghani | Abdul Shakoor | Model Town | | Mayo Hospital | Burried Rabwah on 29-May |
| 58 | Mansoor Ahmad | Abdul Hameed Jawaid | Mughalpura | Khadim | Mayo Hospital | |
| 59 | Sheikh Muhammad Ikram Athar | Sheikh Shams ud din | Nishat Colony | Ansaar | | Burried Rabwah on 29-May |
| 60 | Masood Ahmad Bhatti ( Gujjarpura) | Brother of Mohd Ahmed Sadar | nethadiyara | | Services Hospital | Reached Rabwah |
| 61 | Lal Khan Nasir | Haji Ahmad | Revenue | Ansaar | Jinnah Hospital | Burried Rabwah on 29-May |
| 62 | Muhammad Maalik Ch | Ch Fateh Muhammad | Revenue | Ansaar | Jinnah Hospital | Burried Rabwah on 29-May |
| 63 | Sajid Naeem | Sheikh Ameer Ahmad | Revenue | Ansaar | Jinnah Hospital | Burried Rabwah on 29-May |
| 64 | Sheikh Muhammad Yunas | Jamil Ahmad | Revenue | Ansaar | Jinnah Hospital | |

| Sr | Name | Fathers Name | MAJLIS / | Organizat | Dead Body Location | Burial Location |
|---|---|---|---|---|---|---|
| 65 | Muhammad Nawaz Mirza Jajja | Ghulam Rasool | Sabzazar | Ansaar | | Unknown |
| 66 | Capt Naeem uddin Mirza | Mirza Siraj-ud-din | shumali chaoni | Ansaar | | Burried Rabwah on 29-May |
| 67 | Ch Muzaffar | | shumali chaoni | Ansaar | | Will depart on Monday for Rabwah |
| 68 | Hda Hussain | | shumali chaoni | Khadim | Departed to | |
| 69 | Hassan Khurshid | | shumali chaoni | Khadim | | |
| 70 | Malik Ansar ul Haq | Malik Anwar ul Haq | shumali chaoni | Ansaar | | Will depart on Monday for Rabwah |
| 71 | Malik Rasheed | | shumali chaoni | Ansaar | | Departed at 7 am 28th May |
| 72 | Masood Ahmad | | shumali chaoni | Khadim | | Burried Rabwah on 29-May |
| 73 | Mian Mubashir Ahmad | | shumali chaoni | Ansaar | Departed to | |
| 74 | Muhammad Shahid | Muhammad Shafi | shumali chaoni | Khadim | Mayo Hospital | Burried Rabwah on 29-May |
| 75 | Prof Abdul Wadood | | shumali chaoni | Ansaar | | Departed at 4 am 28th May |
| 76 | Rasheed Ahmad Hashmi | Nusrat Hashmi | shumali chaoni | Aasaar | | Burried Rabwah on 29-May |
| 77 | ijaz ul Haq | rehmat ul haq | taaj pura | Khadim | Services Hospital | Rabwah |
| 78 | Mansoor Ahmad | Munir Ahmad | taaj pura | | Mayo Hospital | |
| 79 | Nadeem Ahmad Tariq | Mian Muhammad Mansha | taaj pura | Khadim | Mayo Hospital | Rabwah |
| 80 | Mirza Zafar | Safdar Hamayun | Wapda Town | Ansaar | Mayo Hospital | Burried Rabwah on 29-May |
| 81 | Mubarik Ahmad Tahir | Abdul Majeed | Wapda Town | Ansaar | Sheikh Zayed | Burried Rabwah on 29-May |
| 82 | Muhammad Ashraf Bhullar | Abdullah | Wapda Town | Ansaar | Jinnah Hospital | Unknown |
| 83 | Sayed Laeeq Ahmad | Mohar Ahmad | Wapda Town | Ansaar | Mayo Hospital | Unknown |
| 84 | Tahir Mahmood | | Wapda Town | Ansaar | Mayo Hospital | |
| 85 | Abdul Rashid Malik | Abdul Hameed Malik | | | | Burried Rabwah on 29-May |
| 86 | Abdur Rehman | Muhammad Aslam | | | Services Hospital | |
| 87 | Ghulam Rasool | | | | Services Hospital | |
| 88 | Malik Zubair | Malik Rashid Ahmad | | | Jinnah Hospital | |
| 89 | Mubarik Virk | | | | | |
| 90 | Mubashir Ahmad | Sheikh Hamid Ahmad | | | Mayo Hospital | Burried Rabwah on 29-May |
| 91 | Muhammad Ahmad | Akhtar Ali | | | Jinnah Hospital | |
| 92 | Munawar Ahmad Butt | | | | Sheikh Zayed | |
| 93 | Nazir Ahmad | Mahmood Yasin | | | Mayo Hospital | |

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# Sectarian Attacks on Lahore Mosques Kill More than

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By **OMAR** WARAICH / **ISLAMABAD** Friday, **May. 28, 2010**

A long-persecuted minority Muslim sect suffered its worst assault ever on Friday, May 28, when armed militants attacked two mosques in the heart of Lahore, Pakistan's cultural capital and second largest city. More than 8o members of the city's Ahmedi community were killed and scores injured, according to a top police official, in a dramatic four-hour siege in which militants deployed a bomb, grenades and heavy gunfire.

The brazen attacks show the enduring ability of militant groups to strike deep inside the country, killing some of the most vulnerable sections of the population. They also demonstrate the growing strength of militancy in Punjab, Pakistan's largest and wealthiest region, where terrorist groups aligned with al-Qaeda and the Taliban have been reviving their sectarian agenda, increasingly persecuting minority groups while authorities do little to stop them.

The sieges took place within minutes of each other as members of the Ahmedi community were gathered for Friday prayers at mosques in the Garhi Shahu and Model Town neighborhoods, several kilometers apart. Gunmen entered the mosques, hurling grenades at the worshippers. Once inside, the attackers took hostages and, in the case of the Garhi Shahu assault, held off police efforts to end the siege for several hours. The Punjab police now claim they have established control and arrested suspects.

In a text message sent to several journalists, the Pakistani Taliban claimed responsibility for the attacks. "This is a final warning to the [Ahmedi community] to leave Pakistan or prepare for death at the hands of the Prophet Muhammad's devotees," said the chilling missive. It was signed by the Tehrik-e-Taliban Pakistan, the official name of the Pakistarn Talliban, and the "Punjab wing" of al -Qaeda, a hitherto unknown group.

Over the past two years, Lahore has been rocked by several similarly coordinated attacks targeting security installations. The scenes on Friday, with gunmen firing out of minarets at defenseless worshippers, brought back grim memories of the December 2009 Taliban assault on a mosque used by military officers in Rawalpindi. However, this most recent episode was the first on such a scale against the Ahmedis, who have been subject to state excommunication since the 1970S and have suffered violence at the hands of hard-line Sunni extremists.

"Today's attack, in a charged atmosphere of sectarian militancy, underscores the vulnerability of the Ahmedi community," says All Dayan Hasan, senior South Asia researcher at Human Rights Watch. "The blurring of lines between the Taliban and Sunni sectarian militants places heterodox communities like the Ahmedis in double jeopardy. The Pakistani state, particularly law-enforcement authorities, must proactively seek to protect these people and dispense with its traditional prejudices."

The attacks were the most brutal of many launched against minority groups in Punjab province. In 2009,11 members of Pakistan's Ahmedi community were killed, mostly in Punjab province. In April, the Sipah-e-Sahaba, an outlawed sectarian outfit linked to the Taliban and al-Qaeda, was blamed for the killing of three Ahmedis in the central Punjabi city of Faisalabad. The Punjab provincial government, headed by former Prime Minister Nawaz Sharif's younger brother Shahbaz, is being accused by opponents and analysts of failing to protect the Ahmedi community and encouraging the expansion of sectarian-minded militant groups in the province.

Earlier this year, Punjab's law minister was seen openly campaigning alongside leaders of the Sipah-e-Sahaba during a special election in the town of Jhang. Flouting restrictions placed on the outlawed group, which has a record of killing Shi'ites across Pakistan and supplying terrorist groups with madrasah recruits, its members paraded through Jhang wielding weapons and chanting bloodcurdling anti-Shi'ite slogans. The Punjab police did not stop the group but instead escorted it through the town.

Opponents of the Shahbaz Sharif—led Punjab government say that such indulgence of banned terrorist groups, which often reemerge under new names, is what led to Friday's mosque siege in Lahore. "This attack was done by local groups from within Punjab," Salmaan Taseer, the governor of Punjab, a Zardari appointee and fierce critic of the Sharifs, tells TIME. "The Punjab government is negligent toward these groups that pose a deadly threat to the province. I believe they have a soft-pedaling policy because these militants are their supporters. This is a law-and-order situation. Police action is needed now."

Members of Sharifs Pakistan Muslim League-N admit to courting the group's votes but maintain that the party has no tolerance for terrorists. "Taseer and others are just trying to politicize the issue," says Ahsan Iqbal, a spokesman for Sharifs party. "We condemn this attack in the strongest words. It is sheer madness. No religion permits such attacks on any place of worship ... These people are not operating in Punjab — they are coming from the tribal areas. They are sent to Punjab to carry out acts of terrorism." Iqbal, however, is resistant to the suggestion of a police or military operation within Punjab. "We have to isolate them, not give them more allies by conducting indiscriminate operations."

With militants continuing to strike deep inside Punjab despite military offensives launched against them across northwest Pakistan and the tribal areas, critics say action must now be taken in Punjab. "It's time that operations against such forces took place in Punjab and also that no government patronage is granted to them," says Marvi Memon, a prominent opposition parliamentarian. But for those who died as they prayed on Friday, it is already too late.

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Lahore Attack on Ahmadiyya Muslim Mosques

# [Lahore Carnage] - Eyewitness Account Highlights Bravery of Ahmadi Muslim Youth

28th May 2010 was the worst day in the history of Pakistani human rights and in the over-a-century long history of persecution of the peaceful Ahmadiyya Muslim Community. Two eye witnesses described the attack at Bait-ul-Noor mosque in Model Town, Lahore via email. One account is presented below.

Muhammad Zeeshan who was present at the scene writes, "I met Qaid Sahib [Head of the Ahmadiyya youth of the region] and a few other Khuddam [Abmadi youth] outside the mosque before I came in for Friday prayers. I usually notice about 15 to 20 policemen at the mosque, this day I could see only 2 to 4, none of whom were guarding the main gate."

Zeeshan further writes: "Four to six minutes into the Friday Sermon, Qaid Sahib stopped a suspicious man outside with two bags in his hand. He was handed over to the police after he insisted he should be allowed to go in with the bags. Police merely asked him to step towards a side. He made a phone call to inform his 'friends' that he was not being allowed access to the mosque. Qaid Sahib assessed the situation, smelled danger and alerted the Khuddam."

"Five to Ten minutes later, two men on motorbikes stopped and opened random fire on Qaid Sahib and Khuddam present there. Scared, Police fled the scene. Qaid Sahib was hit on the shoulder. He felt to the ground, badly hurt. They threw a hand grenade on Qaid Sahib and fired at him repeatedly. A guard present at the gate fired at the terrorists but he was martyred as soon as a hand grenade was thrown at him."

Talking about the situation within the mosque, Zeeshan says. "The Imam asked worshipers inside the mosque to remain calm and start praying fervently as firing and blasts roared on the outside. The terrorists jumped into the mosque premises and opened indiscriminate fire. They hurled hand grenades from the glass windows into the old hall of the mosque building. This continued for a good 25 to 30 minutes. The worshipers started running in search of a place to hide."

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Damaged fter a militant attack in eastern Pakistani city of

# Death toll hits 93 in gunmen attacks in Pakistan's Lahore

Lahore Pakistan on May 28, 2010, (Xinhua/Jnmj (Ahmad)

ISLAMABAD, May 29 (Xinhua) — Death toll hit 93 in gunmen attacks in Pakistan's Lahore, local TV Channels reported Saturday.

More than 100 people were also injured during the Friday attacks, according to the private TV Express. Two groups of unknown militants attacked two worship places almost simultaneously in eastern Pakistani city of Lahore.

The attacks were carried out at Garhi Shahu and Model Town Block C areas of Lahore, the capital of Punjab Province. The militants, wearing suicide jackets and holding hand grenades, entered the worship places of a religious group Ahmadi, declared non-Muslims in Pakistani in early 1970s, witnesses said.

The assailants made the worshippers hostages after making their way to both the worship places, hurling hand grenades and spraying volleys of bullets.

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# Ahmadis are our brothers and sisters: Nawaz Sharif

Chief of the Pakistan Muslim League-Nawaz (PML-N), Nawaz Sharif said that flaws in the counter-terrorism strategy need to be removed in order for it to be effective. He further said that the Ahmadis were also citizens of Pakistan. "Ahmadis are our brothers and sisters," he said

Sharif's views on the attack came a day after Ahmadis expressed dismay over the Punjab government's apathetic attitude towards protecting marginalized sections of society.

The government and the people have to join hands to fight against terrorism, Sharif added. He urged the chief minister of Punjab to eliminate terrorism from the province as a matter of priority

PML-N chief's views on attack come a day after Punjab govt's apathetic attitude Published in the Express Tribune, June 6th, 2010.

# INTIMATE WITH GOD

## A Personal Narrative by a Survivor of Terrorist Attack on Friday, May 28, 2010 at Baitul Nur Mosque, Model Town, Lahore, Pakistan

The 28th of May was a hot and dusty day. It is my routine to leave home for the *Jumu'ah* Prayers at 12:55 pm. That day, due to various commitments, I got late and my father-in-law said, "Should we go". In other words, suggesting tentatively that we should not go. Nevertheless, we then decided to go. We, therefore, started late and reached Bait-ul-Nur in Model Town five minutes later than usual. It is always my endeavor to find a place in the main front hall preferably in the front rows. That day since we had reached late, therefore, I found a place in the last row just next to the central entrance opening into the rear corridor. My father-in-law went to the rear upper hall. A few minutes into the *Khutba*, I heard the sound of gunfire. After some initial commotion, people settled down. I thought that the security people posted at the gate would be able to control the situation, but sometime later when the sound came closer, louder and more persistent, I got worried. However, I hoped that the police would be able to react and it would be a matter of time before the situation was brought under control. To my utter disbelief, the firing did not subside. Instead, I heard a few loud explosions and then after a lapse of a few seconds, firing was heard from the courtyard of the Mosque. My level of worry and anxiety increased. I thought that probably the attackers were too many and some have managed to penetrate the security curtain. At that time people sitting outside the hall on chairs had been moved in and all the doors were bolted from inside. At the same time, people sitting in the main hall started trickling out of it, and into the basement. Then, somebody started firing into the main hall through the windows. From the pattern of fire, I concluded that there are two people who are firing. The bullets started hitting people who were in the line of fire, most of whom were elderly people who being less agile could not move or take cover quickly. In a matter of minutes, the main hall was nearly empty, but bloody. Only the injured, the elderly and a few young able-bodied individuals now remained in the hall. All of them were crouching by the walls. Most of the bullets were tracer rounds and the ricocheting bullets and created the feeling as if the dance of the death was being performed. I had taken cover behind a wall but kept my head up to have some view of the happenings. One attacker tried a number of times to force his entry from the side wooden door in the front, but he could not do so, because two or three very courageous people foiled that attempt by putting their entire weight behind that door. I saw one of them dying gallantly in front of the door and his body slumped there thus effectively blocking it. The attacker then abandoned the effort to force his entry through that door and came towards the rear door with glass panes. He tried to force it open by firing through it, but did not succeed. He then went back towards the front of the Mosque and started firing through various windows. Every time he would fire through the window at random, he would hit someone. Thus, he continued to inflict causalities with impunity. One thing that I noticed was that upon being hit by a bullet, people would neither wail nor cry. They all took bullet and suffered the agonizing pain with remarkable forbearance. This, in my opinion is reflective of their conviction and steadfastness of faith.

The same attacker then came towards the rear door, squatted 15 feet away from it in my full view, started changing magazines and took out two hand grenades. I also observed that he had blood on his trousers, which was probably due to an injury caused to him in the gunfire exchange outside the mosque. He was preparing for further damage in a very deliberate and cold manner. I watched in utter helplessness and horror for over three minutes. He was a sitting duck of a target, but none of us had any weapon.

When the attacker was making these preparations, I started evolving various plans in my mind. My first idea was that if the grenade falls close to me and I have enough time to react, I will lob it back at him and the second was to dash away from it, in case I cannot lob it back. So when he lobbed the first grenade in the corridor, it came to rest towards my feet, and I was, therefore, unable to pick it up and throw it back, as I was lying flat with my hands and head away from it. Therefore, I chose to dash away from it towards the northern wall. I had gone a few feet when grenade exploded and Gen. Nasir took the full brunt of the blast on his face and chest, and Wing Commander A was hit on his thighs and feet.

The same attacker then forced his entry into the rear upper hall and started shooting at people there. After some time he came back towards the main hall, stood near the railing and lobbed a grenade, which exploded in the center of the hall and caused a wound to my right foot. Then he fired thrice on a person sitting at the entrance. I saw this individual fall to the side and lay motionless. At that time, I was lying flat on the ground hiding behind a dead man. The attacker then came to the entrance of the hall. As I saw him, he saw me and I imagine that he must have observed my movement as well, therefore, he pointed his weapon towards me. I was sure that I would be killed now. At that time, no thought about my family or anything else crossed my mind. The only thought that came to my mind was to communicate with God. Therefore, I posed this question to my God. "God, is it the end?" Then in the same breath, I asked the next question, which I addressed to Him in my mother tongue and said "*jehraye nazarae toun manu wakhai nain, ouh awein san?*" Translated into English it roughly meant, "All those visions which you have shown me about the future were just nothing?" My caring, loving, protecting, and Omnipotent God answered immediately. The attacker aimed and fired three bullets at me. None of the bullets hit me. I did not even feel the bullets hitting anywhere near me. I, however, did not stir. By that time, I had observed that anyone who moans or stirs is instantly shot by him. He was firing single shots, targeting people systematically. I thought that he is going to kill us all one by one. Since I had ducked and was lying motionless, therefore, I did not see him until I looked up again after hearing the sound of gunshots after some time. People later told me that after firing from the doorway he had changed magazine and calmly walked to the center of the hall. When I heard the firing start again and did not feel the fire coming in my direction, I slightly raised and turned my head. I saw from the corner of my right eye that he was facing away from me and firing, targeting people one by one from the right to the left. He would fire two or three bullets on each person, then select the next target and start firing at that individual.

That was the moment, when on an instinctive impulse, I got up in a flash and rushed towards him. He was 24 feet away from me (I measured the distance later). I do not remember whether I ran, jumped, flew or if I was propelled by the angels or thrown at him by God, as I have a very vague memory of my movement. However, in the space of time that it takes one to press the trigger once, I was upon him. I say so, because in that time, when I was rushing towards him, I only heard one shot fired. I was moving at such a tremendous speed that when I hit him in the waist region he was thrown off balance and the weapon fell from his hand. Such was my speed and so great was the jolt to him that one of my nephew was trapped in the basement, was able to see him and thought that the terrorist has been hit by a bullet in the head. I grabbed and threw the attacker on the ground. He tried to get hold of his weapon but I snatched it from him by pulling it by its barrel. That is when I burned my left hand. I sat on him and held him by the neck. Since his arms were free, he tried to move his arm towards his belt. I thought that he wants to pull a grenade out. Therefore, I let his neck go and pulled his hand away from his belly and started hitting the base of his skull with ferocious punches. This, I believe, stunned and temporarily immobilized him. It was then that I called for help. M F came with a walking stick in his hand, and then N also came to hold him down. I then picked up his weapon and directed others to tie him up with neckties. Later I instructed people to remove his bandolier (pocketed belt for holding ammunition) and any other weapon that he might still have on him. An explosive belt was also removed

from this person. He had not been able to detonate the explosive-laden belt due to my timely action. The country's (Pakistan) Interior Minister, later talking to the media, said that this was the first time that a suicide attacker was unable to detonate his belt to kill himself and he has been taken alive. The importance of this person being caught alive and his criticality to the planners of this heinous crime is indicated by Monday night's (June 1st) bold raid by the terrorists on the Jinnah Hospital, which was most likely executed to eliminate him in the hospital where he was being treated.

After disarming and securing the attacker, I picked up his weapon and took two people with me. We went to search the other halls and reassured people that the situation was under control. Someone then informed people outside that the attacker has been captured and the situation is under control. We asked for the ambulances, which came quickly. People inside the hall immediately got busy in attending to the wounded and started evacuating them. I informed the police about the terrorist captured alive, who took him into their custody. The second terrorist had gone to the first floor hall, which was almost empty save for a few *Khuddam* on duty. He had been taken by these four daring and brave *Khuddam,* despite one of them having suffered a bullet injury from his firing. However, this attacker was able to detonate explosive belt he was wearing, thus killing himself and these brave *Khuddam.* After informing the police, I came out of the premises and drove straight to our house to meet my family and reassure them about my well-being. I changed my clothes which were soaked with blood and then went to hospital for treatment. The entire drama lasted for forty long and agonizing minutes. During this period, I saw the most horrifying human sitting duck shoot, which probably has no parallel. Most of the deaths that occurred in Model Town Mosque happened in the main hall, before my own eyes. Every time I remember the events of that day, I feel sorry for those who died there and an overpowering feeling of helplessness and loss overtakes me. I repeatedly ask a question from myself, that, could it have ended in a different manner or could something different have been done to save some more of them? The answer evades me, but comes back to haunt me again and again. I am at a loss for the words to express my grief and shock.

The last thing which I would like to tell you, is that all this while we were without any outside help and only at the mercy of God, and He did shower His mercy upon us and saved innocent children and His humble servants in hundreds.

There is a spiritual angle to the whole event, which in my opinion is related to this incident, and I must share it with you. A few days ago, my father-in-law saw in a dream that *Chacha* (my late father) is standing surrounded by people and he points to his right leg and says, "I have been hit by a bullet". My father-in-law said that, in the dream however, he did not feel any anxiety, but rather experienced a feeling of calm. When this dream was narrated to me, I thought that it relates to me and somehow or the other it will physically happen to me. So on Thursday the 27th of May, I told my wife that I will give my entire pension for this month as *Sadqa* to the poor to ward off the danger to me and to seek God's protection. After the horrific event was over, I went to search for my father-in-law and I narrated the whole event to him that I have been hit by a grenade pellet in the right foot, and showed him the wound. A few people were standing around me in a circle, just like my father was circled by people in my father-in-law's dream. Surely, God has His own ways of working and He works in strange ways to bring about the events foretold by Him.

Another dream of a nephew of mine who currently lives in London is also worth relating. He told me after the event, that on Thursday the 27th of May in the evening, he was lying on the bed and watching TV. He briefly dozed off, and saw that *Mamoon* is standing surrounded by a large number of people and he is wearing a jet-black *shalwar kurta.* Then he sees that suddenly his mood has turned ferocious and the signs of terrible annoyance are visible on his face and he rushes towards someone in an aggressive manner and snatches some object from him, which appears to be a weapon. After he has done that, his face starts glowing and he feels that the face of *Mamoon* is radiating the light of courage and valor.

In both the visions narrated above, I think I have been portrayed as *Abdullah*, which means a man of God. I am just that and no more. When I recollect the events of that day, I often wonder as to why I stayed in the hall and did not go into the basement with the others. No thought of escape ever occurred to me. Throughout the period when the great tragic event was taking place, not for a moment did I think of my wife and children. It never occurred to me that I should try to save myself. I stayed in the position where I had found the place initially at the start of the congregation and watched all the happenings with trepidation from the same point. When the grenade exploded next to me, I ran and positioned myself at the point from where I was subsequently able to find the opportunity to attack the terrorist. When I thought that I will be killed as the attacker aimed and fired three bullets at me, I was saved and remained fit to execute the task destined to be performed by me. When *Apa* M sought the details from my wife and praised my action saying that this action saved many lives. She narrated a joke I had told her about an individual who had jumped into the river to save a drowning boy. When people asked him to explain his heroic effort, he said, "First tell me who had pushed me". She commented that, "in this case God had pushed you". I entirely agree with her. While the perpetrators of this heinous crime were planning the murder, the *Khiar-ul-Ma'kreen* was planning His own remedy, unknown to anyone, even I who was to be used just as an instrument, a pawn in the hands of God. I, therefore, deserve no credit.

There is a personal aspect also, which relates to my immediate family and I would appreciate if you bear with me for a few more minutes and know about that too. It is about my wife, daughter and son. Their comportment at the time of the crisis must also be shared with you. While the events related to the attack were being telecast live on the TV channels, we were not in communication with each other. My daughter on hearing about the siege of the Model Town Mosque was worried and weeping too. Her colleague tried to reassure her by saying, "Do not worry, uncle has the proper training and he will save himself by taking cover." To that, my daughter replied, "You do not know my father, I know my father better. He is not the one who will take it lying down and that is the thing which worries me the most". She said that, she was, however, confident that nothing will happen to me. She derived her confidence from those dreams about my future, which I had shared with my wife and children. My son remained calm throughout this gory episode while he was in the school, but broke down when I talked to him after the event. His tears were the tears of relief and gratitude. My wife maintained her composure and remained calm. She was sure that I shall remain safe. That is reflective of her unflinching faith in the protective hands of God. The maids in the house said that, "We fear for the *Sahib's* safety because he is not the one who will sit back". I thank my God for giving me the courage and wisdom to come up to the expectations of my near and dear ones. Each word that I have written is true and is from the core of my heart.

After the event until the time of writing this short narrative, I have received innumerable calls from friends, relatives and persons unknown to me. The calls came from far away and diverse regions and countries such as Waziristan, Kashmir, USA, UK, Germany, Canada and Zambia. They called to appreciate my action. I have individually thanked all of them and now I once again gratefully acknowledge their concern for my well-being. I say to those who are fighting the ugly menace of terrorism that I now know the perils they face, therefore, I pray for them all the time, because they need our prayers. I request you to render strength to them also through prayers and expressions of support for them publicly.

I send this brief description of the events of that fateful day to my sister, brothers, cousins, nephews, nieces, friends, colleagues and all others who are close to my heart, in the hope that they will remember me in their prayers. The names of the living people have not been mentioned due to the security reasons.

## *A letter sent to Dawn, Pakistan*

# A NON-AHMADI MUSLIM WRITES

This letter is for all the Ahmadi friends living in Pakistan. I am not sure how to start and where to find the appropriate words, particularly in a language that is not native to me, to express my complete disgust, profound sadness and soul-bruising anger about what happened on 28th May 2010 in Lahore. As I was getting ready for work, my wife called me and with sadness pointed to what the Pakistani TV was showing. I was shocked but not surprised. We Pakistanis allowed it to happen; we killed those innocent people who went to offer Friday prayer.

Please forgive my father. Forgive my father's generation for living through and tolerating the shameful act of 1974.

Please forgive me. Forgive my generation for doing nothing to stop this and the many other barbaric acts that Ahmadis have suffered in the hands of a few savages from the dark ages. True, only a few knew what was coming. And true that only a few people planned and committed this wanton killing, but sadly and shamefully true as well that there are few among us who know nothing about these barbarians. As a nation, we all know who they are, where they live, who provides them funds, and who feeds hate and violence to their minds, but as a nation we are not ready to deal with them because our own cowardice and prejudices lead us to do otherwise.

Therefore friends, today my head is bowing down with shame and today, I Afroz Bakht son of M. A Iqbal declare that:

1. I am not an Ahmadi nor do I have any inclination to become one but today I am ashamed of who I am, a Muslim, a Pakistani.

2. Today, I curse the day when I was born to a nation that allows evil doers to attack innocent people, old and young, men and women, when they gather together to glorify Allah, to worship the Almighty.

3. Today, I mourn with those who have lost their loved ones. I hugged my son Shahaan Bakht, age 4, and my daughter Afreen Bakht, age 9, before I left for work. I mourn the 4-year-olds and 9-year-olds who died in their innocence for no crime other than going with their parents to a place of worship, to praise Allah, to pray in the "Islamic Republic of Pakistan."

4. Today, I Afroz Bakht son of M. A Iqbal pray to the Almighty to forgive them NOT, these evil doers, their supporters and their sympathizers; they KNOW what they do.

*Afroz Bakht, Parlin, NJ*

# Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on September 4, 2009 at Baitul Futuh Mosque, London

## Shermeen Butt

Hazoor[aba] recited verse 186 of *Surah Al Baqarah* and gave a discourse on its opening part in his Friday Sermon. The translation of the verse reads:

'The month of *Ramadan* is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days.. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.' (2:186)

The month of *Ramadan* is associated with the Holy Qur'an and God states in the verse above that the significance of fasting during *Ramadan* is by virtue of the fact that the revelation of the great Book, with the perfect *Shariah*, commenced during this month. The verse indicates that simply fasting and worshiping during *Ramadan* is not sufficient, attention should also be given to reading the Qur'an.

During the last *Ramadan* of the Holy Prophet[saw] Gabriel[as] repeated the Qur'an twice with him. In following this *Sunnah* (practice) we should try and finish two readings of the Qur'an during *Ramadan*. If reciting it twice is not possible then it should be done at least once. The rest can be listened to during *dars* and at *Taraweeh*. People who go out to work can listen to audio recordings of the Qur'an while on the go, in their cars etc. Effort should be made to read and listen to as much of Qur'an as possible.

Apart from reciting the Qur'an, one should seek the commandments it details and later, during the rest of the year, these directives should be put in practice, with effort to attain ever higher standards of these commandments. Then alone would one truly appreciate the significance of *Ramadan*.

Simply listening to discourses on abiding by *taqwa* and doing of good works in a customary fashion with no real comprehension is one dimensional. It does not furnish one with the essence of the matter. God states true believers are those who: 'They to whom We have given the Book follow it as it ought to be followed...'(2:122)

The Qur'an should be read while reflecting on its words, with regularity and with effort to put its directives in practice rather than casually, as if in the manner of a discarded thing. Verse 2:186 states that the Qur'an has been sent as 'a guidance' for people. Until it is read with deliberation, guidance cannot be attained and the difference between right and wrong cannot be ascertained. In order to honor the dues of fasting in the real sense, each believer should recite the Qur'an in such a manner.

True submission to God entails that one pledges to honor the dues of the recitation of the perfect *Shariah* during *Ramadan* with regularity, pledges to continue this practice after *Ramadan* and also tries one's best to put its teachings in practice. This alone will grant us nearness to God and will be a source of acceptance of our fasting.

The Promised Messiah[as] said that one who honors the Holy Qur'an will be honored in the heavens. He also said that salvation is not something which will be given after death. Rather, true salvation shows its light in this very life.

Hazoor[aba] said it is our good fortune that having joined the Community of the Promised Messiah[as] we have pledged to comprehend the station of the perfect *Shariah* and have had insight into the station of the Holy Prophet[saw] as the *Khatamun Nabiyyeen* (Seal of all the Prophets) while others are deprived of it.. This honor distinguishes us from others and draws our attention to truly understand the teaching of the Qur'an and to inculcate its true honor in our hearts and make our each word and deed a representation of this. If this is not so, it will be case of treating it like a 'discarded thing'.

The verse of *Surah Al-Furqan*, 'And the Messenger will say, 'O my Lord, my people indeed treated this Qur'an as a discarded thing.' (25: 31) is serious food for thought for each Ahmadi. May God enable us to establish the kingdom of the Qur'an on the earth and try and live our lives in accordance with it. Putting it's teachings in practice alone will save us from treating this great Book as a 'discarded thing'.

The Promised Messiah[as] said that the Qur'an is a source of true salvation. From among those who do not abide by it are those who do not believe in it. However, it is most unfortunate when those who believe in it also do not abide by it. There are some who have never read it. Their example is like that of a person who knows of a water spring that is delicious, pure and healing. He has full knowledge of this water spring, yet he does not go to the spring and remains thirsty. This is extreme ignorance. Muslims should value this magnificent water spring as a grace of God and then practice what it teaches. They will then see how God will alleviate their problems.

Hazoor[aba] said our responsibility to implement the teachings of the Qur'an is increased in light of the point the Promised Messiah[as] has raised about the condition of the Muslims. We should adhere to it's teachings to such an extent that the impudence non-Muslims express towards Islam due to the actions of a few Muslims is stopped. The practice of Ahmadis should impel them to change their opinions. Indeed, many Ahmadis make presentations etc. at seminars and these result in the non-Muslims remarking that they had not heard those aspects about Islam before.

Hazoor[aba] said when we make these commandments a part of our daily life then they will not be just rhetorical or academic, rather a practical example will be demonstrated. Hazoor[aba] said we should say to the Muslim world that if they wish to differ from us, they may do so, but they should not disgrace Islam in the name of Islam. That they should reflect on the teachings of the Qur'an. The illustration of the condition of the Muslims that the Promised Messiah (peace be on him) painted continues today. In fact, in certain ways, their condition is worse. Unless and until they make the Qur'an their modus operandi they will not be rid of their problems. One does not learn Islam by simply vocalizing its name, rather its beauty speaks in its teachings. No scholar can elucidate the words of the Qur'an unless God teaches him the ways and means. In this age God taught these ways and means to the person who they called liar and *dajjal* (anti-Christ). My God have mercy on them and may He enable us to practice its teachings more than ever.

God Himself guides on how to maintain the honor of the Qur'an and how to give it precedence. The Qur'an states, 'And when thou recites the Qur'an, seek refuge with Allah from Satan the rejected.' (16:99). Hazoor[aba] said Satan has challenged to deviate man from righteousness whereas every word of the Qur'an leads to guidance. This is why God enjoins that if one wishes to attain a high level of nearness to Him, then before reading His teaching one should pray most sincerely to be protected from the attacks of Satan and to be given the ability to practice its teachings. Satan will make many impediments and if an effort is not made to safeguard from him, he will stop us from understanding the Qur'an as we would be in his control. This is why one needs to read the Qur'an after coming into the refuge of God otherwise, the Qur'an cannot be comprehended correctly.

In *Surah Al-Muzzammil* it is stated, '...And Allah determines the measure of the night and the day. He knows that you cannot keep its measure, so He has turned to you in mercy.. Recite, then, as much of the Qur'an as is easy for you. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allah's bounty, and others who may fight in the cause of Allah. So recite of it that which is easy for you, and observe Prayer...' (73:21). Hazoor[aba] said the starting part of the verse enjoins *Tahajjud* Prayer. God states here, read whatever you know. However, 'Recite, then, as much of the Qur'an as is easy for you' does not entail that whatever one knows of the Qur'an is sufficient, rather effort should be made to learn as much as possible. It is most important to read, understand and reflect on the Qur'an. God revealed to the Promised Messiah (on whom be peace) '...all good is in the Qur'an.' (*Tadhkirah*, 2007 edition, p. 444).

*Surah Muzzammil* also states, 'Or make it a little more than that — and recite the Qur'an slowly and thoughtfully.' (73:5). Hazoor[aba] said recitation of the Qur'an should be such that each word is clear and understandable. The Promised Messiah[as] said that melodious recitation of the Qur'an is also worship. *Hadith* relate that one who does not recite the Qur'an melodiously is not from among us.

It is stated in *Surah Al-Baqarah*, '...and remember the favor of Allah upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you...' (2:232). Hazoor[aba] said unless the Qur'an is read properly no one will have an insight into the 'favor' that is being referred to in the verse above. Reading the Qur'an in itself is a blessing for a believer. It is stated in *Surah Sad*, 'This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed.' (38:30).

Hazoor[aba] said those who believe in it and read it are thus gifted with understanding because the Qur'an contains the matters of the previous Prophets that God wanted to preserve as well as matters of the time it was revealed and of the time to come. It is the task of people of understanding to announce to the world to reflect on the Book and to take heed of its commandments. Hazoor[aba] said they can thus announce if they themselves practice the teachings.

It is stated in *Surah Al-A'raf*, 'And when the Qur'an is recited, give ear to it and keep silence, that you may be shown mercy.' (7:205). Hazoor[aba] said each Ahmadi should inculcate such respect for the Qur'an as well as pass it on to the children. Hazoor[aba] said some people are a little careless when the Qur'an is being recited on the TV they continue to talk. Either they should stop talking or if it is that important to carry on, they should switch off the volume of the TV.

*Surah Hud* states, 'So stand thou upright, as thou hast been commanded, and also those who have turned to God with thee; and exceed ye not the bounds, O believers; for surely, He sees what you do.' (11:113). Hazoor[aba] said this commandment is not just for the Holy Prophet (peace and blessings of Allah be on him). All the commandments of the Qur'an are for the believers, here in particular the believers and those who repent are included. Reliance on the mere exercise of worship should not be enough, rather its essence should be attained and that is to seek God's pleasure. Hazoor[aba] said *Surah Hud* had 'aged' the Holy Prophet[saw], therein is admonish for us, otherwise, the Prophet was the perfect guide whose advent was for the entire world, whose life was a practical example and interpretation of the Qur'an. Hazoor[aba] said today this is a lesson for us not to limit this to chit chat, rather to understand it all and then practice it, which is what is the commandment is.

*Surah Al-An'am* states, 'And this is a Book which We have sent down; it is full of blessings. So follow it, and guard against sin that you may be shown mercy;' (6:156) Another verse of *Surah Al-An'am* states, 'And when those who believe in Our Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful..' (6:55). Hazoor[aba] said this beautiful teaching enhances peace in society. At times there is discord in families. We claim to be Ahmadi Muslims who try to put the teachings of the Qur'an in practice. The Qur'an enjoins to send peace on each other, whereas we see discord at times among brothers. We need to reflect on this.

The Qur'an is a great Book that encompasses everything. It is most essential for spiritual development and to seek nearness of God to recite it while reflecting over its meanings and indeed to practice its directives.

Hazoor[aba] said it has not been possible to mention everything today so he shall carry on with the subject next time.

The Promised Messiah[as] said that the Qur'an should be reflected on, for it contains everything. He said it has the remedy for every illness and has the antidote for the badness that is apparent.

Hazoor[aba] prayed that may God enable us to seek His pleasure through the Holy Qur'an and may we also be able to draw the attention of our children to it's beauty and inspire it's love in them.

# Concluding Address by Hadhrat Mirza Masroor Ahmad[aba] at the Jalsa Salana Spain (April 21, 2010)

*Translated By: Naureen Chaudhry*

## "Pre-Requisites for being The Best People"

Allah Almighty says in the Holy Qur'an that Believers must have a goal before them just as other people or nations that set forth on the path of making progress set one for themselves. He further says that the Muslims are the 'best people' raised for the betterment of the world. He says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best people raised for the good of mankind;" (3:111)

Thus it is incumbent upon a Muslim that he must not only focus on attaining good for himself, but he must also strive to achieve the same for the benefits of others. This goal can only be achieved when one is equipped with the tools that can be beneficial for others. A Muslim thus has the most excellent treasures at his disposal in the form of those deeds that he shall commit to serve him well in this world and in the next. What are these deeds? They are the virtuous and noble deeds that make it possible for man to attain the pleasure of God Almighty; these consist of those actions that propagate the last, complete and most perfect *Shariah* (Law) that has been revealed by God; and these acts will become the source of attaining a good life in this world and of attaining a reward in the Hereafter, not only for oneself but for others as well. Therefore God Almighty has placed before us an objective if we desire to become part of the most excellent of communities, and said that only if you strive to attain this objective shall you be counted among the best of people. As I have said earlier, the Holy Qur'an states:

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرَاتِ ط

"And every one has a goal which dominates him; vie, then, with one another in good works." (2:149)

The Promised Messiah[as] says:

"Strive to attain every type of goodness and virtue, and make every effort to lead in this cause."

Thus, it is not sufficient to improve one's own standards of righteousness alone; in fact, one must set a target to surpass every such person who leads the way in righteousness. And as I said earlier, Allah Almighty says you are the best of people, which means that He has placed the responsibility on the shoulders of each individual member who belongs to this community of Muslims to assess one's own spiritual standing in context of the fact that Allah Almighty declares you to be among the best of people. You believe in the Law that encompasses the most perfect and complete code of life; you have been given those teachings which are the most excellent and unsurpassed till the end of days. God Almighty has sent a Messenger to you who is the Seal of Prophets. Without the testimony of this Prophet, the claim of no other prophet can be verified. You claim to be a follower of such a prophet who is the most perfect human being. Therefore why would such a community that possesses all these features not attain the status of the best of people? It must however be remembered that mere customary adherence to the community will not reap you the blessings of belonging to the best of people; in fact, each and every individual member of the community must focus on the Qur'anic injunction of "vie with one another in good works" (2:149) to become worthy of these blessings. One must also strive to progress in righteousness. You will only earn the privilege to be part of the best of people when you strive to progress in righteous deeds, when you will turn your complete attention towards carrying out your duties towards Allah and towards fellow human beings, when you will strive to attain every type of noble virtue, and when you will make every effort to surpass one another in righteous deeds. The reason this title of 'Best of People' was awarded to the *Ummah* is that they have been bestowed with the responsibility to propagate righteousness and to shun evil. Therefore, a person who is not taking any steps towards propagating righteousness and eradicating evil cannot belong to the community of the Best of People. God Almighty has not set a lowly target for a Believer to achieve; in fact, He has made the life of the most perfect man a model for every individual to strive for continually. He has asked every individual to work towards adopting the likeness of the best role model. There is no doubt that every person who is leading the way in righteousness is a role model for the one lagging behind who shall look up to the one leading and make every attempt to surpass him. But for all these people, leading and lagging, the ultimate role model is the noble character of the Holy Prophet Muhammad Mustafa[saw] – the most perfect human being.

Allah Almighty says in the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ

كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا

"Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much." (33:22)

In view of this verse, God Almighty has drawn our attention towards molding our lives according to this most excellent model. Undoubtedly, a typical believer cannot achieve such a high standard, yet, despite this fact, God Almighty has stated that you should set the highest standard before you and make every effort to work towards achieving this standard according to your own capabilities and faculties. He added that one should make these efforts with the

purest of intentions. If you have faith that one day you shall face the Most Supreme Being, if you believe in the Day of Reckoning, then you must continue in your struggle, and show no signs of any tardiness.

In this regard, it is of utmost importance that you continue to remember Allah and implore His help, saying "O Allah, we are making the effort of following the footsteps of the model that has been set forth for us by your beloved messenger, but we beseech You for help." When attention is diverted towards this prayer with the purest of intentions, God Almighty will conceal the weaknesses and shortcomings of the individual with His Mercy and Forgiveness.

Regarding the obedience to the Holy Prophet[saw], Allah Almighty says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ
اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

"Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'" (3:32)

This verse elucidates to the fact that complete obedience to the Prophet[saw] of Allah is imperative. For every such person who calls himself a true Muslim, it is extremely important to make every effort to gain the pleasure and love of Allah Almighty. Moreover, an Ahmadi is one who has pledged allegiance to the Promised Messiah[as] specifically so that he may gain nearness to Allah Almighty and gain His pleasure and become the recipient of His affection. Therefore, Allah Almighty has made it evident that without complete obedience to His beloved Prophet[saw], it is not possible to attain the love of Allah Almighty. The Promised Messiah[as] states in this regard:

> "Allah Almighty addresses the Holy Prophet[saw] and says: let them know that if you claim to love God Almighty then come, follow me so that God may also love you and forgive your sins; and He is Oft-Forgiving and Most Merciful."

Again, he says:

> "Notice how Allah Almighty has proclaimed the people of the *Ummah* (nation) to be His dear ones but the pre-requisite is that they must follow the leader of the loved ones and follow in his footsteps."

He further adds:

> "The Divine God Almighty ordains the Muslims and states that they must follow the lead of the Holy Prophet[saw] and obey his every word and action. Hence, He says

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

"Verily you have in the Prophet of Allah an excellent model" (33:22) and

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ

"Say, 'If you love Allah, follow me" (3:32)."

Furthermore, he says:

> "There is only one way of becoming the beloved of God and that is to follow the Holy Prophet[saw]. There is no other path that leads to the communion with God."

He says:

> "I reiterate that besides following the true path led by the Holy Prophet[saw], man cannot attain salvation by any other means."

What was this excellent example of the Holy Prophet[saw] towards which God has directed our attention so forcefully? The Holy Prophet[saw]'s character is that Divine teaching which God revealed to him. When someone asked Hadhrat Aisha[ra] about the personality of the Holy Prophet[saw], she replied that his character was nothing besides the Holy Qur'an. And why would it be any other way? He was indeed that perfect man to whom was revealed the last *Shariah* so as to guide the world, so that the entire humankind would recognize the truth about Allah Almighty and realize their object of creation. And indeed, the most excellent example of this was demonstrated in the life of the Holy Prophet[saw]. The contemporaries of the Holy Prophet[saw] were themselves also transformed into Godly people under his influence.

Today, I shall discuss some pertinent incidents from the life of the Holy Prophet[saw] that shed light on certain social aspects of modern day life. These incidents direct our attention towards assessing our own lives. Today, one of the most important issues in family life is the rifts that are occurring in the relationship of a husband and wife, which is causing great anxiety among them. Man and woman both display extreme intolerance, but since man has been granted guardianship over woman, he should present a better model of tolerance and good behavior towards her as well. Let us turn to the life of the Holy Prophet[saw] and find out what his attitude was in this regard. According to the traditions, sometimes his wives would utter harsh words to him, yet he would laugh it off and ignore such comments. Once, he is reported to have said to Hadhrat Aisha[ra]: "Aisha! I come to know when you are upset with me." Hadhrat Aisha[ra] asked: "O Prophet of Allah, how do you know?" He said:

"When you are pleased with me and a situation arises where you must take an oath, you say that I swear by the Lord of Muhammad[saw]. And when you are displeased, you say that I swear by the Lord of Ibrahim[as]." At first glance, this appears to be an insignificant detail, but in actuality, it really reflects a trait of the Holy Prophet[saw] that he was highly sensitive to the feelings of others. He was able to gauge the mood of his wife just by the words she used, and of course, then he would rectify the situation so that she would be upset no more. This is how he instructed his companions through his own model that the only guarantee to maintain peace in the household is by following God's by following God's commandment of فَاتَّبِعُوْنِىْ

"Follow me" and this includes following his every action and his every word. This was his instruction to his companions as well as to all those who were to walk into the fold of Islam later on. We find some sound advice regarding how to maintain household relationships in another *Hadith*. Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Pay special attention to the well being and good treatment of women because a woman has been created from a rib i.e., you will find crookedness in her by nature. The uppermost part of the rib is most bent. If you try to straighten it, you will break it. If you leave it alone, you will draw benefit from it. So treat women kindly and pay heed to my advice in this regard." (*Bukhari*)

There is another tradition related by Hadhrat Abu Hurairah[ra], that the Holy Prophet[saw] said: "A believing man should not hate his believing wife. If he dislikes one of her characteristics, he will be pleased with another." (Muslim) This means that if he finds certain things to be displeasing about her, there must be some that are pleasing, therefore always keep an eye on the positive attributes. Similarly, addressing the women, he said that you are the caretakers of your husband's household; take full care of it and obey him completely. Domestic bliss will be established when this reciprocal set of duties will be carried out by both partners.

Another *Hadith* narrated by Hadhrat Muwaviya bin Jaidah[ra] states: "I asked the Holy Prophet-[saw] what is the right of a wife unto her husband?" He said: "She is entitled to the same food as you eat, offer her the same clothing as you buy for yourself, do not hit her on the face nor blemish her. If you must assume temporary separation from her due to her committing an error, do so in the same house and do not cast her outside the home." (*Abu Dawood*)

Another notable virtue among many others found in the Holy Prophet[saw] was his patience. This noble trait was found ever since his childhood when he used to live in his paternal uncle's house. He never expressed any dislike towards the children in the household or displayed any frustration at the small injustices that can sometime take place in the household which exhibit even an iota of impatience in his personality. This noble characteristic became even more polished as he advanced into adulthood. We find instances of such a grand display of endurance in different *Ahadith* that are astounding to an ordinary man. After the migration to Madinah, the Holy Prophet[saw] assumed the status of a leader of a nation (after the pact of *Hudaibiya*). We find certain instances from this period which display his tolerance and patience of such excellence standard that one cannot help but be astonished. His excellent display of patience and steadfastness is indeed a model for all to emulate. Once, a Bedouin, who intended to settle some debts, came to the Holy Prophet[saw] and pulled on the garment around his neck so violently that it left marks on the skin of that area. But instead of reprimanding him his harshness, the Holy Prophet[saw] conferred upon him more money than he was owed, because this Bedouin had proclaimed in his favor that he had heard that the Prophet[saw] responded to harshness with kindness. This was the instruction he wanted to instill in the individuals of the Muslim *Ummah*. He said that sometimes, due to exercising impatience at a certain occasion, a series of disputes start. In order to prevent this from occurring, he stated at another instance that the synopsis of religion is that one must have complete control over his tongue. The companions asked if every word uttered will be held accountable? The Holy Prophet[saw] said that people will harvest the consequences of the utterances of the tongue i.e. the slander of the tongue and vain talk will become the reasons why people will be cast into Hellfire. It is this tongue that can become the cause for man's doom in this world, causes disputes, and then makes one accountable on the Day of Reckoning. In the present age, the most excellent example of display of tolerance can be witnessed in the life of the true servant of the Holy Prophet[saw]. Once, a man was insulting the Promised Messiah[as] while he was

amongst his companions, but the Promised Messiah[as] directed: "Do not stop him from saying whatever he wants to say." Finally, after some time, tired and weary, the slandering man abandoned his mission and left. These models serve as the best examples for us to embrace.

It is related in a tradition by Hadhrat Abu Hurairah[ra] that the Holy Prophet[saw] is reported to have said that "a strong person is not one who overcomes another in a match of wrestling but a strong person is one who gains full control over himself in state of anger." (*Bukhari*)

Again, Hadhrat Abu Hurairah[ra] relates that once a man started abusing Hadhrat Abu Bakr[ra] in front of the Holy Prophet[saw] and Hadhrat Abu Bakr[ra] remained silent. The Holy Prophet[saw] kept smiling at this and was amused. When this man exceeded in his insults, Hadhrat Abu Bakr[ra] retaliated with a few strong words himself. At this, the Holy Prophet[saw], expressing his displeasure, stood up and left. Hadhrat Abu Bakr[ra] went to the Holy Prophet[saw] and said that as long as he was insulting me, you stayed and listened, but when I reacted, you left angrily. At this, the Holy Prophet[saw] said "O Abu Bakr! When you remained silent, the angels were responding on your behalf, but when you took the charge of responding yourself, the angels left and Satan arrived. How could I remain in the company of Satan." Then he added: "O Abu Bakr! Three things are certain: The first is that if someone has been taken advantage of but he chooses to forgive the other person, then Allah Almighty increases him in stature and He comes to his aid. The second is that a person who opts for forgiveness for the sake of making reconciliation, Allah Almighty will increase his wealth abundantly. The third is that if a person supplicates for prosperity with the intention to increase his wealth, Allah Almighty will cause his wealth to decrease instead i.e. such a man will face deprivation.

Another noble virtue to acquire is to respect the sentiments of others. This is a virtue which becomes a guarantee in promoting love and harmony in the society and creating peace therein. Once, a Jew came to the Holy Prophet[saw] with a complaint against Hadhrat Abu Bakr[ra]. The Holy Prophet[saw] called upon Hadhrat Abu Bakr[ra] and asked him what had transpired between them. Hadhrat Abu Bakr[ra] said: "It was the Jew who had started the dispute by saying: I swear by Moses[as] who God Almighty has exalted above all others. At this, I said that I swear by Muhammad[saw] who God has made superior to Moses[as]." It was not something wrong that Hadhrat Abu Bakr[ra] had stated, but the Holy Prophet[saw] who is the Seal of Prophets, the best among all prophets and who knew his status better than anyone else, stated: "You should not say such things that hurt the feelings of adherents of other faiths. A true Muslim should always be sensitive to the sentiments of others, therefore do not exalt me above others when conversing with them." Despite the fact that the status of the Holy Prophet[saw] is superior to that of Moses[as], this statement of the Holy Prophet[saw] proves that he gave great importance to respecting the sentiments of others and establishing peace in the society. Regardless of these incidents, some critics of Islam accuse the Holy Prophet[saw] of mistreating the Jews. It is a reality that bears the endorsement of God Almighty Himself Who has stated that the Holy Prophet[saw] is the seal of all Prophets and the best among them, but being sensitive to the sentiments of others, he himself stopped his companions from asserting this onto others, instructing them to have respect for others. Thus, an Ahmadi should also always remember that he should abstain from any actions however small they may be, that may cause others to feel hurt, and continue to assess his own actions in light of these instructions as to whether he is truly following the teachings of the Holy Prophet[saw].

Today, the true standards of justice are not being established, whether at a local level or at the international scale. But the standard of justice of the Holy Prophet[saw] was unparalleled by any in this world. For instance, in some societies today, the custom of intercession and asking for favors is practiced. It was presumed that this custom is not practiced in Europe, but this is not so, as favoritism is rampant here and this is precisely contrary to the concept of justice. Some people are deprived of their rights. The Arabs at the time of the Prophet[saw] also practiced these unjust customs. But the standard of justice of the Holy Prophet[saw] was such that a privileged group did not receive any favors or leniency because that was the commandment of Allah Almighty. At one time, a woman of a high-ranking family stole from another person and got caught. There was much agitation among the Arab tribes, where the underlying sentiment was that punishing a lady of a high-ranking family will tarnish the name of her tribe. Osama bin Zaid[ra], who was very dear to the Prophet[saw], was sent to him to intercede on behalf of the woman to pardon her. But when the Holy Prophet[saw] heard this intercession, he, who always controlled his anger and displayed forbearance, became quite angry and said: "Pay heed O Osama! The nations who came before us were destroyed because they favored the highly privileged members of the society and committed injustices against the underprivileged. Islam does not permit such injustice, and I can never do this. By Allah! If my own daughter Fatima had committed this crime, I would have punished her as well."

When the uncle of the Prophet[saw], Abbas (who had not accepted Islam at the time) was taken a prisoner of war in the Battle of Badr, he was bound up with ropes like the other prisoners. The ropes were bound tightly at which he groaned with pain. The Prophet[saw] felt very distressed at hearing his moans and groans as he realized that his uncle was in pain. When the companions learnt of the Prophet's[saw] discomfort, they loosened the ropes of his uncle, but when the Holy Prophet[saw] found this out, he said that you should either loosen the ropes around all the other prisoners as well or tighten the ropes around Abbas again. At this, the companions loosened the bonds of all the prisoners.

The Holy Prophet[saw] became the model of the teachings that he received as revelation from God Almighty which were entrusted to him as the most perfect and complete *Shariah,* and he received the title of *Al-Ameen* (The Trustworthy) from God. As a result, he lived up to this title by discharging his duties most honestly when he was entrusted with the belongings of others. At the time when he migrated from Mecca in extremely dangerous conditions, he was most mindful of the belongings of others that had been placed in his trust for safekeeping. Therefore, he handed over these belongings to Hadhrat Ali[ra] and insisted to him that he must return them to their rightful owners before leaving for Madinah. Once, a man asked him what should be done if someone finds something lying on the street. He said: "Make public announcements regarding the object for at least one year. If the owner of the object makes a claim to it, then you should return it." Then someone asked him what should we do if we find a lost camel? Hearing this, the face of the Prophet turned red with anger, and he said: "Leave it alone, as it has its feet and it can survive by feeding off trees and by drinking water, till its owner finds it."

He even looked after the belongings of his enemies who entrusted them to the Holy Prophet[saw]. During the Battle of Khyber, when the Muslims had surrounded the fort, a Jewish shepherd accepted Islam. He had with him a herd of sheep which actually belonged to the Jews. The Muslims were afflicted with hunger and deprivation. When the herd of sheep came to the Muslims along with the shepherd, it provided them with a golden opportunity to satiate their hunger and to eat to their fill. But when the Holy Prophet[saw] was consulted about it, he suggested turning the faces of the sheep towards the fort and letting them go forth towards it. Henceforth, the companions complied and the sheep were let go and the people inside the fort let them in. The first lesson that this shepherd received as he entered into the fold of Islam was one of excellence in discharging one's duties when entrusted with someone else's property i.e. that the sheep are neither permitted for you to consume nor for the rest of the Muslims; they must be returned

to their rightful owners. Only then can you be called a true Muslim. Therefore, this is the example set forth for each Ahmadi to emulate when it comes to fulfilling the duties when one is entrusted with the belongings of others.

Another excellent virtue to possess is the fulfillment of one's promise. The Holy Prophet[saw] was so vigilant in this regard that when the Emperor of Rome invited Abu Sufyan in response to the letter written by the Prophet[saw] inviting him to accept Islam, and asked him whether the man who claims to be a prophet has ever broken his promise, Abu Sufyan, a bitter enemy of the Prophet[saw], had to confess that the Prophet had never broken a promise to date. However, he said, that they were in a truce with him (the *Hudaibiya* agreement) but they did not know what will be the Prophet[saw]'s approach regarding it. He said that he could not say anything against him except for this statement. The agreement of Hudaibiya was also broken by the non-believers. The Holy Prophet[saw] acted upon every single clause and made every effort to keep the pact, giving it due regard. And Allah Almighty rewarded the Muslims with grand favors in return for their sacrifices as a result of this pact. The greatest rewards from God Almighty came in the form of conquest of Mecca, granting victory to the Muslims.

The Holy Prophet[saw] insisted on the good treatment of women. Women in Europe have only been accorded some of their rights a few decades ago, on the basis of which they now criticize Muslims and retort as to how they deny the rights of women and how, God forbid, Islam preaches that women have no rights and women are oppressed into observing the veil and they are forced to observe this restriction. This is a mere accusation and absolutely false. If a woman observes this injunction, she does it of her own free will and her own virtue. All these critics need to study the Qur'an to gain insight about the rights of women as accorded in Islam. And if they cast a glance over the virtuous character of the Holy Prophet[saw] with justice, they will know the vital role he played in establishing the rights of women. According to the Qur'anic teachings, he established the rights of women to inheritance about 1400 years ago. The girls along with the boys were then included in the will of their parents. Mothers and wives were given the right to inherit the properties of their sons and husbands. Sisters were given the right of inheritance to their brothers' properties in some cases. Islam is the only religion which holds the distinction of establishing the rights of inheritance for women. And the Holy Prophet[saw] implemented these rights in the best possible manner. Similarly, a woman's property was declared to be hers alone and the husband was prohibited to have any kind of ownership to her property or income. A woman reserves the complete right to spend her income the way she likes. Sometimes, it is seen among the Ahmadi men that they have an eye on the income of their wives and if the wives do not wish to share their income or comply to their husband's wishes, domestic disputes begin to surface. This is extremely wrong and a lowly act on the man's side. A man has no right to spend the income of his wife.

The Holy Prophet[saw] was so sensitive to the emotions of other women that he said that if he heard a baby cry during congregational prayers, he would speed up the prayer and end it quickly so that the distressed mother could attend to the needs of the baby. But women should also be prudent and try not to bring small children to the mosque so that others are not disturbed while they are offering prayers. The Holy Prophet[saw] cared deeply for women and addressed this important injunction in the last sermon to the Muslims, where he advised that you should continue to always treat women kindly. He also used to say that a household where there are daughters and care is taken regarding their worldly and moral education, such parents will be acquitted from the Fire on the Day of *Qiyamah.*

Good treatment of the neighbors is an excellent way of making the society a beautiful place. If every neighbor fulfils his duty towards his neighbor, then peace will prevail in every locality, in every city and in every country. The world today is witnessing conflict and chaos everywhere; if this is put into practice, the world will then witness peace and harmony. The Holy Prophet[saw] laid emphasis on discharging your duties to the neighbors to a great extent. He said: "The Archangel Jibraeel[as] insisted on treating your neighbors with kindness to such an extent that I almost thought they might be included in a person's will." Hadhrat Abu Hurairah[ra] narrates that the Holy Prophet[saw] said: "By God! He is not a believer. He is not a believer. He is not a believer." The companions asked: "O Prophet[saw], who is not a believer?" He said: "One whose neighbor is not safe from his ill-treatment and harmful actions."

He specifically advised the women to take care of their neighbors. Women have the habit of thinking ill of others. This habit is now increasing among men also, but in any case, it is found more commonly in women, that they fabricate stories about other women and put themselves through misery. And due to this, they try to harm others too. Or if they do not harm them, they at least try that other women do not receive any type of benefit from anywhere. Such women should remember the advice of the Holy Prophet[saw], who once said that if you cook something special in your house, and if you have an underprivileged neighbor, then fulfill your duty towards him in the best of manners. He also said that the neighbors have rights to the extent that if he inserts a nail in a shared wall and if you suffer no detriments by it, then do not stop him from doing so. In the West, however, these flag-bearers of human rights create great difficulties for their neighbors at the smallest of issues. They do not fulfill mutual obligations towards one another, more specifically if the neighbors happen to be of Asian ethnicity. A permit is given to a fellow native individual, but if a foreigner applies for the same permit, he is denied due to ethnicity. For instance, it is quite difficult to obtain permission to make renovations inside a house here. In the UK, I have seen that when a particular doctor (member of the community) wanted to make a certain change to his house which was identical to the one his neighbor had made (after obtaining a permit for it), the neighbor created a ruckus. The council is obligated to deny the change from taking place in view of the neighbor's rights, who is actually suffering no loss by this change; in fact, they do not even share a wall between their houses. Man-made laws often create discord between people. In any case, it is the duty of lawmaking and other responsible regulatory institutes to oversee that the rights of each individual member of the society are being duly observed, otherwise, as I have said, rifts and conflicts between people will tear societies apart. The Holy Prophet[saw] said that you must perform your obligations towards your neighbor no matter what the situation may be.

Another important way of promoting harmony in the society is to cover the faults of others. The Holy Prophet[saw] would cover the weaknesses of others despite having first-hand knowledge about those shortcomings, and would admonish others to do the same. Even if someone tried to expose their own faults, he would stop them from doing so. The Holy Prophet[saw] said that one who covers the faults of others in this world, Allah Almighty shall cover his on the Day of Reckoning. Therefore, this is a point to ponder upon for all those who spread the most insignificant shortcomings of others to all around them. Exposing the faults of others without any constraints propagate the occurrence of such evils in the society. It is a custom in today's society to produce such films or dramas that claim to teach a moral lesson to the society by exposing the immorality, and in the end of the film, in a short scene, the conclusion shows the bad consequences of bad actions. Because such productions are made from a business point of view rather than honestly intending to rectify some moral issues of the society, episodes are run for months on end showing all the debauched scenes, whereas only the last episode makes the moralistic point as conclusion, where bad actions meet a bad end. When the youth

watch these immoral actions for the long duration of the drama series, a desire to actually perform those actions takes place in their hearts, and they talk about it openly rather than condemning it. These days, immorality has spread to such a vast extent that the youth are facing increasing decadence in the realm of morality. This is due to watching these meaningless films.

A great vice present in the society today is the absence of and distance from truthfulness. At the level of a household, in neighborhoods, in businesses, at the national level, in order to gain the maximum benefit from others, people are distancing themselves from speaking the truth and rely on telling lies. The Holy Prophet[saw] had set such high standards of truthfulness that even the strangers were forced to call him *Siddeeq* (The Truthful). The Holy Prophet[saw] has given the same advice to his *Ummah* that each individual should attain such a high level of truthfulness that not even a speck of falsehood should touch them. The Holy Prophet[saw] said that truth leads to righteousness and righteousness leads to Paradise. The real meaning of being truthful is that man continues to speak only the truth to the point that he is recorded as truthful with Allah. A man cannot know whether he has attained this ranking with God or not. Therefore, this *Hadith* signifies that man should analyze himself very earnestly as to whether or not he is relying on even an iota of falsehood in his speech. Hadhrat Aisha[ra] relates that the Holy Prophet[saw] hated nothing more than telling lies. And when he would find out about someone who told lies, he would abstain from that individual up until he would learn that he has absolved himself of this vice. He advised a man who wished to give up all his sins to first give up telling lies under any circumstances. Therefore, this is one of those common virtues that every Ahmadi should possess in its pristine form. Lying should not be put into use at any occasion nor at any level; only truthfulness should be practiced. This is and should be the distinctive feature of an Ahmadi. I have laid before you a handful of examples from the noble character of the Holy Prophet[saw]. In order to follow the model of the Holy Prophet[saw], it is incumbent to follow every single commandment of the Holy Qur'an. Only then can we be counted among the true followers of the Holy Prophet[saw]. The Promised Messiah[as] states:

> "In order to follow the Holy Prophet[saw], it is absolutely essential that one must love him, revere him and obey him and the only possible result of such a following will be that such an individual shall become the beloved of God and his sins will be expiated. And if someone has already experienced the poison of sin, then, the elixir of love and obedience and submission will wash away the effects of the poison. And just as a person can be cured of an illness through medication, he can also be cleansed of sin. And just as light eliminates darkness and elixir removes the effects of poison and fire consumes everything, such is the effect of absolute obedience and intense love."

May Allah Almighty give rise to true love for the Holy Prophet[saw] in our hearts. May we become those who make every effort to mould our actions to conform to the noble character of the Holy Prophet[saw] and become the recipients of the pleasure of Allah Almighty. May Allah Almighty bless all the participants of this *Jalsa* with His special favors. May the blessings of this *Jalsa* continue to shower eternally in the life of every human being, in the life of every Ahmadi, and in the life of the *Jama'at* as well. May all of you return to your homes in the shades of God's protection and His security and may Allah Almighty always be your Protector and your Helper. *Ameen.* The attendance at the *Jalsa*, as presented by *Ameer Sahib*, is a total of 571 attendants, including the 228 guests from abroad (Morocco, Portugal, etc.) and 343 local residents. May Allah Almighty make this an auspicious announcement and increase the attendance in future gatherings. *Ameen.*

# SECOND CONDITION OF BAI'AT

## Taha Majeed, Los Angeles

During the time of the Promised Messiah[as], his followers had been urging him to begin the "initiation" of the Ahmadiyya *Jama'at.* However, the Promised Messiah[as] would strictly oppose it, for he had not been given guidance from *Allah Ta'ala* to do so. In response to a letter by Hadhrat Maulvi Abdul Qadir Sahib[ra] he said: "God Almighty has not instructed me yet to begin the initiation so I will not carry it out on my own. As you know, I am only his servant and it does not become a servant to carry out anything without his Master's orders."

Eventually, in the first few months of 1888, Hadhrat Mirza Ghulam Ahmad[as] received command by Allah, in these words: "When you are determined to do something then trust Allah and according to Our orders lead this *Jama'at.*" So, by the Divine Order given by Allah, Hadhrat Mirza Ghularn Ahmad[zs] gave the first "initiation" of *Bai'at* on March 23, 1889, with an attendance of 40 followers.

The goal and objective the Promised Messiah[as] wanted for his *Bai'at* was to gather a group of God-fearing people who would become role models for the rest of the world." Through this *Bai'at.* he was to bring about a new generation of followers, in which their fear for Allah and love for humanity would be so profound, that it will enlighten those around them. He had also stated that, "Some people are Muslims in name only. They are a blemish on the beautiful face of Islam because of their transgressions." The Promised Messiah promised that the popularity of the followers would reach innumerous numbers, and by the Grace of Allah, this has been another prophecy which has been fulfilled, for our *Jama'at* reaches from tens to millions across the globe.

By the Grace of Allah, I have been given the duty as a *Waqfe Nau,* to elaborate on one of the Conditions of *Bai'at.* Personally, I have chosen to speak upon the 2nd Condition of *Bai'at* because I personally believe it should be stressed upon, especially in today's society.

The 2nd Condition of *Bai'at* states, "That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions however strong they may be."

The first degree of the 2nd condition, is that you must refrain yourself from falsehood. Verse 4 of Chapter 39 states that, "Surely, Allah guides not him who is an ungrateful liar". One incident in which one of the companions of Holy Prophet[saw] asked how he may get rid of his many bad habits. The Holy Prophet[saw] advised him to abandon telling all his lies. By following the simple step, the follower was able to rid himself from each and every one of his vices. This shows how one, simple, task of excluding yourself from a major vice of falsehood, can help you become a better person. The Holy Prophet[saw] was once asked how one person may obtain the key to Paradise. The Holy Prophett[saw] replied, "Telling the honest truth. Truth inculcates obedience. Obedience inculcates those qualities that a true Believer possesses. And a true Believer of Allah enters Paradise." He was then

asked who enters the gates of Hell. The Holy Prophet[saw] answered, "He who shall tell lies. Falsehood inculcates disobedience. Disobedience inculcates *Kufr.* A disbeliever is destined to Hell."

The next degree of the 2nd Condition of *Bai'at* is to abstain from adultery and fornication. This means we should avoid any situations in which our minds might be incited to that direction, and we should not even take notice of paths that might lead to this vice. The reason for all of us to keep away from this vicious vice is because adultery obstructs ones progress towards ones goal, it loses one's focus on the purpose of life. Through the guidance of the Holy Qur'an, Islam has given men and women, equally, laws and teachings. The Promised Messiaht[as] had said, in "The Philosophy of Teachings of Islam" that, "It has been instructed to women to cover themselves, yet it has been also, given to the men, (an even greater task) to observe *Ghazze-e-Bassar.* to observe the veil of the eyes, by lowering his gaze. By doing so, Allah Almighty has given us five remedies to promote chastity,

1.) Restrain one's eyes from gazing on those who are outside the prohibited degrees

2.) To restrain one's ears from listening to their voices

*3.)* To restrain from listening to the description of their good looks

4.) To avoid occasions which might furnish incitement towards this vice, and

*5.)* To control oneself during the period of celibacy through fasting, dieting, ect.

One's passions are bound to be aroused when confronted in the occasion, so the point being is to avoid the occasion.

The next degree from the 2nd Condition of *Bai'at* is to refrain from being cruel. Cruelty can be taken upon in various accounts, but either way, they are devious acts. The Promised Messiaht[as] has said, "The one who enters my *Jama'at* and establishes a relationship with me, he must strive towards achieving piety and righteousness. He must shun all mischief and evil".

Mischief, dishonesty, and rebelliousness can all be ways of cruelty. Chapter 28, Verse 78 of *Surah Al-Qasas* states, "... And seek not to make mischief in the earth, verily Allah loves not those who make mischief." The Promised Messiaht[as] has elaborated on this concept and promotes his followers to be good to those who have not accepted Ahmadiyyat. He said, "Do not dispute with them or cause mischief. Instead, pray wholeheartedly that Allah grants them the sight and wisdom that He has graciously bestowed on you."

Last but not least, the Promised Messiah[as] has informed us to refrain from being carried away by our passions. One of the biggest obstacles for man is to protect themselves from forbidden passions and lustful inclinations. By doing so, one proves his love

for Allah, more than his personal desires. In order for one to do so, one must have strength in his faith which overpasses anything else he may believe.

Once man has refrained himself from falsehood, adultery, cruelty, dishonesty, mischief and rebelliousness and has followed the teachings of the Holy Qur'an, it is only then he has achieved righteousness. Allah *Ta'ala* has said in the Holy Qur'an speaking on the righteous ones that "...No fear shall come upon them, nor shall they grieve." *(7:36).* Allah safeguards the righteous ones as stated in Chapter 7, Verse 197. We all, have been given two choices in life from Allah, one which is contrary to the other. We must compare, contrast and understand the meanings of the vice and virtue. We must make decisive choices every day, in order to gain the status of righteousness. May Allah *Ta'ala* help us to do so and may Allah help us fulfill the 2nd Condition of *Bai'at. Ameen.*

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# MIRACLES

## Najia Humayun, Atlanta Jama'at

**A flower, wilting in the shade,**

**A desperate cry, fading, in the breaths of eternity.**

**The shot that struck straight at our hearts, Silent.**

**The pain, festering within our souls,**

**We fall.**

**We are climbing, crawling to the mountain top.**

**Climbing far, but screaming not, we cannot see the perilous journey ahead.**

**Yet we match, steadfast,**

**And like a bird, breaking free through the mountains,**

**A crisp breath of your own, sweet air,**

**We succeed.**

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Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Every important matter which is not commenced with

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Gracious, the Merciful

is imperfect and devoid of blessings."

*(1. Al-Ja-mi'as Saghir lilsayuti harf kaf, 2. kashaf)*

# RELIGIOUS HISTORY OF FASTING

## Zia H Shah MD

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ

"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil." (Al Quran 2:184)

Talking about this verse, in the Friday sermon of June 10, 1983 Khalifatul Masih IV[rh], Hadhrat Mirza Tahir Ahmad said, "In this verse:

مِنْ قَبْلِكُمْ

those before you' implies that there is no religion in which fasting was not prescribed, and this is mentioned and recorded in historical records. Therefore, Encyclopedia Britannica writes that all the religions of the world mention fasting. There is not even one religion that is without the concept of fasting. Even though such a research is easy in this day and age as the historical records are freely available in the book form. But when this verse was revealed to the Holy Prophet Muhammad[saw], he did not have any access to the information about majority of the world's religions. Therefore, the first issue that this verse diverts our attention to is that what a marvelous prophet and what a spectacular book is being revealed to him, that he makes a claim about the whole world, a claim for which there is no apparently logical secular reason present; yet, he with great confidence makes an assertion and it is proven to be true over time. So, what the man of this age is finding to be the case after major academic pursuits had been revealed 1400 years ago."

According to the eleventh edition of Encyclopedia Britannica (1911) under the heading of 'fasting,' "Fasting is of special interest when considered as a discipline voluntarily submitted to for moral and religious ends. As such it is very widely diffused. Its modes and motives vary considerably according to climate, race, civilization and other circumstances; but it would be difficult to name any religious system of any description in which it is wholly unrecognized."

According to Wikipedia: "Fasting for religious and spiritual reasons has been a part of human custom since pre-history. It is mentioned in the Bible, in the Old Testament and the New Testament, the Qur'an, the *Mahabharata*, and the Upanishads. Fasting is also practiced in many other religious traditions and spiritual practices."

According to the present day Encyclopedia Britannica online, "Fasting has been practiced from antiquity worldwide by the founders and followers of many religions,

In the religions of ancient peoples and civilizations, fasting was a practice to prepare persons, especially priests and priestesses, to approach the deities. In the Hellenistic mystery religions (e.g., the healing cult of the god *Asclepius*), the gods were thought to reveal their divine teachings in dreams and visions only after a fast that required the total dedication of the devotees. Among the pre-Columbian peoples of Peru, fasting often was one of the requirements for penance after an individual had confessed sins before a priest. In many cultures the practice was considered a means to assuage an angered deity or to aid in

resurrecting a deity who was believed to have died (e.g., a god of vegetation).

In the religions of traditional or preliterate peoples, fasting is often practiced before and during a vision quest (e.g., among the North American Indian peoples of the Great Plains and the Pacific Northwest). Among the *Evenk* (also called *Evenki,* formerly *Tungus*) of Siberia, shamans (religious personages thought to have the power to heal and to communicate psychically) often receive their initial visions not with a quest but rather after an unexplained illness; after the initial vision, however, they fast and train themselves to see further visions and to control spirits. Priestly societies among the Pueblo Indians of the American Southwest fast during retreats before major ceremonies connected with seasonal changes.

Fasting for special purposes or before or during special sacred times is a characteristic of the major religions of the world. In Jainism, for example, fasting according to certain prescribed rules and practicing certain types of meditation leads to trances that enable individuals to disassociate themselves from the world and reach a transcendent state. Buddhist monks of the *Theravada* school fast on certain holy days (*uposatha*) of the month. In China prior to 1949, it was customary to observe a fixed period of fasting and abstinence before the sacrifice during the night of the winter solstice, a time when the heavenly Yang (positive energy) principle was believed to begin its new cycle. In India, Hindu *sadhus* (holy men) are admired for their frequent personal fasts for various reasons.

Among the Western religions, only Zoroastrianism prohibits fasting, because of its belief that such a form of asceticism will not aid in strengthening the faithful in their struggle against evil. The other Western religions—Judaism, Christianity, and Islām—emphasize fasting during certain periods. Judaism, which developed many dietary laws and customs, observes several annual fast days, primarily on days of penitence (such as Yom Kippur, the Day of Atonement) or mourning. Christianity, especially Roman Catholicism and Eastern Orthodoxy, has observed a 40-day fast period during Lent, a spring period of penitence before Easter, and during Advent, a penitential period before Christmas. Among Roman Catholics the observance has been modified since the second Vatican Council (1962–65) to allow greater individual choice, with mandatory fasting only on Ash Wednesday and Good Friday during Lent. Protestant churches generally leave the decision to fast to individual church members. The month of *Ramadan* in Islam is a period of penitence and total fasting from dawn to dusk."

The present day Encyclopedia Britannica online has mentioned numerous religions including several religions among the aborigines of North and South America that carry the institution of fasting. However, it has also mentioned one exception and that is Zoroastrianism or Parsee religion. Their claim about Zoroastrianism may be misinformation. For example, it is mentioned in the Journal of the Asiatic Society of Bombay by Asiatic Society of Bombay, Royal Asiatic Society of Great Britain and Ireland Bombay Branch, in the Centenary Memorial volume, "The *Desatir*, of which we have spoken above, and which is considered to be a semi-Zoroastrian book by some, refers to fasting as a good institution." So after all there is evidence of fasting even in Zoroastrianism. The full volume of this journal is available on Google in the books section. The authors then try to explain away the fact, but as is said, 'the cat is out of the bag.' According to Wikipedia, "The *Dasatir-i-Asmani* is an old Persian work related to Zoroastrian. ... It contains fifteen sections which are said to have been revealed to fifteen successive prophets, the first of

whom is *Mahabad* and the last *Sasan*. At the end of each section, with the exception of the last one, there is a prophecy about the next prophet. It is thought to have influenced *Dabestan-e Mazaheb*. A translation of it into the old *Dari* dialect of the Persian language is supposed to have been discovered in Persia early in the 19th century, and was edited by Mulla Firuz of Bombay. The dating of the *Dari* translation is held to be the time of Khosrau II (590-628 A.D.). The scholars are divided over its authenticity, some consider it to be a work by *Azar Kayvan* in the period of the Mughal ruler Akbar."

As Parsees are fast disappearing from the world, by attrition, in India and Iran, it will be worthwhile to do more detailed research into their original religious scriptures and other sources in a timely fashion.

Ahmadi Muslims believe that all ancient religions were from the same God so we can find common theme in all of them if we go to their very roots. Fasting is no exception to this rule and this institution is present in all religions.

## Zoroastrianism

Zoroastrianism is a major ancient and pre-Islamic religion of Iran. For over a thousand years, from around 549 BCE to 652 CE, the religion taught by *Zarathustra* flourished as the state religion of three mighty Iranian empires. Amongst the many subjects of the *Achaemenian* Empire were the Jews, who adopted some of the prophet's main teachings and transmitted them in due course to Christianity.

Zoroastrianism is a religion founded in ancient times by the prophet *Zarathustra*, known to the Greeks as Zoroaster. Arising out of the polytheistic traditions of ancient India and Iran, he was one of the early monotheists in the recorded human history. *Zarathustra* preached that there was one God, whom he called *Ahura Mazda*. *Ahura* means 'Lord,' and Mazda means 'Wise,' so Zoroastrians call God the 'Wise Lord.' No one knows exactly when *Zarathustra* lived. The modern estimate of *Zarathustra's* date is anywhere from 1500 to 1000 BC.

*Desatir* or the Sacred Writings of the Ancient Persian Prophets in the original tongue with commentary of the fifth Sasan by Mulla Firuz Bin Kaus, is a scarce book which is a collection of the writings of the different Persian prophets who flourished from the time of Mahabad to the time of fifth *Sasan*. In the chapter named, *The Book of Shet Sasan the First*, we read, "Sekander during his reign translated into *Yunani* this Great Book, and afterwards other Books: and I have here given an extract from it that the young student might understand it, and know his God (*Dadar*) by proofs deduced from reason. Let him afterwards, with God's assistance, go onto the large commentary which I have written on the respected *Desatir*, and draw all his knowledge from it: after which let him, with the grace of *Ized* devote himself to the worship of *Yezdan* and by means of seclusion and watchfulness, and fasting and meditation on *Yezdan*, let him see *Yezdan* and those who are nigh onto the Most Just (*Dadar*)."

## Confucianism

According to Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad[rh] in his epic making book *Revelation, Rationality, Knowledge and Truth*, "Although many Chinese consider it to be a religion on the pattern of other Divinely revealed religions of the world, there are others among them who view it as a mere philosophy." He adds, "From an in-depth study of classical Confucian literature, it is not difficult to prove that Confucianism is not a man-made philosophy at its origin. It did embrace the idea of one immortal God, from Whom its teachings originated

and Who is believed to govern the universe. 'Heaven' is a manifestation of that God, and as such sometimes He Himself is referred to as Heaven."

According to the Stanford Encyclopedia of Philosophy, "Book X of the *Analects* consists of personal observations of how Confucius comported himself as a thinker, teacher, and official. Some have argued that these passages were originally more general prescriptions on how a gentleman should dress and behave that were relabeled as descriptions of Confucius. Traditionally, Book X has been regarded as providing an intimate portrait of Confucius and has been read as a biographical sketch. The following passages provide a few examples.

When fasting in preparation for sacrifice he must wear the Bright Robe, and it must be of linen. He must change his food and also the place where he commonly sits. He does not object to his rice being thoroughly cleaned, nor to his meat being finely minced. (*Lunyu* 10.7, 10.8)"

According to *The Analects*, attributed to Confucius, 551-479 BCE, "Confucius, in his village, looked simple and sincere, and as if he were not able to speak.....

On the first day of the month he put on his court robes, and presented himself at court. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

## Buddhism

Prior to becoming the *Buddha*, prince Siddhartha practiced a regime of four years of strict austerity during which he consumed very little food. The two major Sanskrit works on the life of Buddha that mention this are *Lalitavistara* and *Buddhacharita*. Buddhist monks and nuns following the *Vinaya* rules commonly do not eat each day after the noon meal. This is not considered a fast, but rather a disciplined regimen aiding in meditation. Fasting is not practiced by lay Buddhists because it is seen as a deviation from the Middle Path.

According to *The Complete Idiot's Guide to Fasting* by Eve Adamson and Linda Horning, "Buddhism has many different branches, but most of them include fasting in their spiritual practices. For some, fasting occurs on full moon days or Buddhist holidays. On these days they abstain from all solid foods. ...

Buddhists fast for several reasons. ... Some Buddhists fast to help free the mind from the world of the senses so it can more easily comprehend ultimate truth. In this way, fasting becomes a partner in meditation."

## Christianity and Biblical Description of Fasting

The fasts of Jesus Christ before his receiving the heavenly call are mentioned in the Bible. (Matt 4:2)

Lent in the Christian church is a period of penitential preparation for Easter. In Western churches it begins on Ash Wednesday, 61/2 weeks before Easter, and provides for a 40-day fast (Sundays are excluded), in imitation of Jesus Christ's fasting in the wilderness. In Eastern churches Lent begins on the Monday of the seventh week before Easter and ends on the Friday that is 9 days before Easter. This 40-day "Great Lent" includes Saturdays and Sundays as relaxed fast days.

According to Encyclopedia Britannica online, "Lent is since apostolic times a period of preparation and fasting that has been observed before the Easter festival. It was a time of preparation of candidates for baptism and a time of penance for sinners. In the early centuries fasting rules were strict, as they still are in Eastern churches. One meal a day was allowed in the evening, and

meat, fish, eggs, and butter were forbidden. The Eastern Church also restricts the use of wine, oil, and dairy products. In the West these fasting rules have gradually been relaxed. The strict law of fasting among Roman Catholics was dispensed with during World War II, and only Ash Wednesday and Good Friday are now kept as Lenten fast days. However, the emphasis on penitential practice remains."

There are several mentions of fasting in the Bible. On three occasions in the Bible, people fasted for forty days. This is not a prescribed practice; these were very unusual circumstances. The first occasion was when Moses received the Ten Commandments. (Exodus 34:28) The next occasion was when Elijah encountered God before the anointing of Elisha. (1 Kings 19:8) The third occasion for such a fast was when Jesus was in the wilderness. (Matthew 4:2)

Abstaining from food is the typical kind of fast. (Daniel 6:18) There are occasions when people abstain from both food and drink, though this is not common. (Ezra 10:6) Typically, fasts are one day in length. (Judges 20:26) Sometimes, they are three days (Esther 4:16), or even seven days; "And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. (1 Samuel 31:13)

Distressing or difficult times are reasons for fasting. Fasting is a way of communicating feelings of fear, anxiety, distress or grief to God. Self-denial is one way of expressing genuineness or sincerity. It's also a way of making a spiritual contribution to relieving the situation, a way of showing God a willingness to do our part and asking Him to make up the difference. (See Esther 4:3) Fasting is sometimes used as a sacrifice when asking God to intervene in a situation. "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom." (Psalms 35:13)

Bereavement was once a common reason for fasting, though it is not so much anymore. The fasting may have been incidental in some cases but was often a way to feel closer to God during a particularly difficult time. "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Nehemiah 1:4)

Fasting can also be a way of expressing sorrow or regret for sin. God doesn't ask us for this sacrifice but He is pleased by it. "And they gathered together to *Mizpeh,* and drew water, and poured it out before the Lord, and fasted on that day, and said there, we have sinned against the Lord..."(1 Samuel 7:6) When this kind of sacrifice is made as a sincere gesture of sorrow or penitence, it is accepted by God.

When Christians seek guidance from God fasting may be an action that is helpful. The idea is to use the time we spend on food to spend with God instead. It provides extra time to spend in prayer, worship and listening. It is also a way of preparing for a spiritual event or change. It's an act of submission, a way to get our desire out of the way in order to allow the spirit to work. (Acts 13:1-3)

Fasting can be a form of worship. "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day." (Luke 2:37) Surrendering comfort as an act of worship is not necessary but it is pleasing to God if it is sincere. It is much like saying, "Thank you God for giving Your Son for me. Let me be a little uncomfortable for Your sake." Here again fasting is an act of sacrifice.

Moses fasted for forty days and forty nights while he was on the mountain with God. (Exodus 34:28)

The people of Nineveh in response to Jonah's prophecy, fasted to avert the judgment of God (Jonah 3:7).

The Jews of Persia, following *Mordechai's* example, fasted due to the genocidal decree of *Haman.* Queen Esther declared a three-day fast for all the Jews prior to risking her life in visiting King Ahasuerus uninvited (Esther 4).

The Pharisees in Jesus' time fasted regularly, and asked Jesus why his disciples did not. Jesus answered them using a parable (Luke 5:33-39, Matthew 9:14-15, Mark 2:18-20, see also Mark 2).

Jesus also warned against fasting to gain favor from men. He warned his followers that they should fast in private, not letting others know they were fasting (Matthew 6:16–18).

## Judaism

The Prophet Moses fasted prior to receiving the Ten Commandments.

(Exodus 34:28 and Deut 9:9)

Fasting for Jews means completely abstaining from food and drink, including water. Brushing teeth is forbidden on the major fast days of Yom Kippur and *Tisha B'av* (See below), but permitted on minor fast days. Taking medications is generally not permitted, except where a doctor's orders would forbid abstaining. Observant Jews fast on up to six days of the year. With the exception of Yom Kippur, fasting is never permitted on Shabbat, for the commandment of keeping Shabbat is biblically ordained and overrides the later *rabbinically*-instituted fast days. Yom Kippur is the only fast day which is ordained in the Torah.

Yom Kippur is considered to be the most important day of the Jewish year and fasting as a means of repentance is expected of every Jewish man and boy above the age of bar mitzvah and every Jewish woman and girl above the age of bat mitzvah. It is so important to fast on this day, that only those who would be put in danger by fasting are exempt, such as the ill, elderly, or pregnant or nursing women, as endangering one's life is against a core principle of Judaism. Those that do eat on this day are encouraged to eat as little as possible at a time and to avoid a full meal. For some, fasting on Yom Kippur is considered more important than the prayers of this holy day. If one fasts, even if one is at home in bed, one is considered as having participated in the full religious service. In addition to fasting and prayer, Yom Kippur -- as the "Sabbath of Sabbaths" -- has the same restrictions regarding work as the Sabbath, such as striking a fire, carrying objects outside the home, using tools, and so on. Traditionally, leather shoes are not worn on this day.

It is traditional for a bride and groom to fast on their wedding day before the ceremony as the day represents a personal Yom Kippur. In some congregations, repentance prayers that from the Yom Kippur service are included by the bride and groom in the service before the ceremony.

The second major day of fasting is *Tisha B'av*, the day nearly 2000 years ago on which the Romans destroyed the Holy Temple in Jerusalem and the Jews were banished from their homeland. *Tisha B'av* ends a three-week mourning period beginning with the fast of the 17th of *Tammuz.* Unlike the fast of Yom Kippur, there are no restrictions on activities, although one should try to avoid doing regular work the first part of the day, sit in a low chair or on the floor, and wear no leather shoes. This is also the day when observant Jews remember the many tragedies which have befallen the Jewish people, including the Holocaust. The atmosphere of this holiday is serious and deeply sad.

Both of these holy days are considered major fasts and are observed from sunset to sunset the following day by

both men and women. The remaining four fasts are considered minor and fasting is only observed from sunrise to sunset. Men are expected to observe them, and women should observe them, but a rabbi may often prescribe some other compensation, if the fast represents too much of a hardship to a sick or weak person.

On the two major fast days sexual relations are also forbidden.

Aside from these official days of fasting, Jews may take upon themselves personal or communal fasts, often to seek repentance in the face of tragedy or some impending calamity. For example, a fast is sometimes observed if the scrolls of the Torah are dropped. The length of the fast varies, and some Jews will reduce the length of the fast through *tzedakah*, or charitable acts.

There are several references to fasting in the Old Testament including, Isaiah, 58:1-13; Joel, 2:12-18; Leviticus, 23:27,29,32; Numbers, 29:7; Leviticus, 26:14-41; Esther, 4:3,16; Jonah, 3:7 and Isaiah 66:10.

## Hiduism

In Hinduism fasting is commonly practiced on New Moon days and during festivals such as *Shivaratri, Saraswati Puja*, and *Durga Puja* (also known as *Navaratri*). Women in North India also fast on the day of *Karva Chauth.* The style and intensity of fasting depends on the individual. Fasting may involve 24 hours of complete abstinence from any food or drink, but is more often an elimination of solid foods, with an occasional drink of milk or water.

According to Wikipedia:

"Fasting is a very integral part of the Hindu religion. Individuals observe different kinds of fasts based on personal beliefs and local customs. Some are listed below.

Some Hindus fast on certain days of the month such as *Ekadasi* or *Purnima.* Certain days of the week are also set aside for fasting depending on personal belief and favorite deity. For example, devotees of Shiva tend to fast on Mondays, while devotees of Vishnu tend to fast on Fridays or Saturdays.

Thursday fasting is very common among the Hindus of northern India. On Thursdays devotees listen to a story before breaking their fast. On the Thursday fasters also worship *Vrihaspati Mahadeva.* They wear yellow clothes, and meals with yellow color are preferred. Women worship the banana tree and water it. Food items are made with yellow-colored ghee.

Fasting during religious festivals is also very common. Common examples are *Maha Shivaratri* or the 9 days of *Navratri* (which occurs twice a year in the months of April and October/November during *Vijayadashami* just before Diwali, as per the Hindu calendar). *Karwa Chauth* is a form of fasting unique to the northern part of India where married women undertake a fast for the well-being, prosperity, and longevity of their husbands. The fast is broken after the wife views the moon through a sieve after sunset.

In the state of Andhra Pradesh, the month of *Kaarthika*, which begins with the day after *Deepavali* is often a period of frequent (though not necessarily continuous) fasting for some people, especially women. Common occasions for fasting during this month include Mondays (for Lord Shiva), the full-moon day of *Karthika* and the occasion of *Naagula Chaviti.*

Methods of fasting also vary widely and cover a broad spectrum. If followed strictly, the person fasting does not partake any food or water from the previous day's sunset until 48 minutes after the following day's sunrise. Fasting can also mean limiting oneself to one meal during the day

and/or abstaining from eating certain food types and/or eating only certain food types. In any case, even if the fasting Hindu is non-vegetarian, he/she is not supposed to eat or even touch any animal products (i.e. meat, eggs) on a day of fasting. (Milk is an exception for animal products)."

## Jainism

According to Wikipedia:

"There are many types of fasting in Jainism. One is called *Chauvihar Upwas*, in which no food or water may be consumed until sunrise the next day. Another is called *Tivihar Upwas*, in which no food may be consumed, but boiled water is allowed. The main goal of any type of Fasting in Jainism is to achieve complete Non-Violence (*ahimsa*) during that period. Fasting is usually done during *Paryushana* but can be done during other times. If one fasts for the eight days of *Paryushana*, it is called *Atthai,* and when it is for One Month, it is known as *Maskhamana.* Also, it is common for Jains not to fast but only to limit their intake of food. When a person only eats lentils and tasteless food with salt and pepper as the only spices, the person is said to do *Ayambil.* This is supposed to decrease desire and passion.

Self-starvation by fasting is known as *Sallekhana* and is supposed to help shed karma according to Jain philosophy."

## Native Americans and Australians

According to *The Complete Idiot's Guide to Fasting* by Eve Adamson and Linda Horning, "In North America the Native Americans have traditionally used fasting as a sacred ritual. Young boys sent off on their vision quests in the wilderness alone would fast, and fasting was a part of other ceremonies and observations. Other native cultures around the globe have also used fasting as a way to purify the body, prepare it for visions, or to honor the creator."

According to present day Encyclopedia Britannica online:

"Among the pre-Columbian peoples of Peru, fasting often was one of the requirements for penance after an individual had confessed sins before a priest. In many cultures the practice was considered a means to assuage an angered deity or to aid in resurrecting a deity who was believed to have died (e.g., a god of vegetation)

In the religions of traditional or preliterate peoples, fasting is often practiced before and during a vision quest (e.g., among the North American Indian peoples of the Great Plains and the Pacific Northwest). Among the Evenk (also called Evenki, formerly Tungus) of Siberia, shamans (religious personages thought to have the power to heal and to communicate psychically) often receive their initial visions not with a quest but rather after an unexplained illness; after the initial vision, however, they fast and train themselves to see further visions and to control spirits. Priestly societies among the Pueblo Indians of the American Southwest fast during retreats before major ceremonies connected with seasonal changes."

## Conclusion

Indeed, We have sent thee (Muhammad) with the truth, as a bearer of glad tidings and as a Warner; and there is no people on earth in any age who did not receive a Warner from God. (Al Quran 35:25)

As all prophets, be they Buddha, Krishna, Ram, Zoroaster, Confucius, Jesus, Moses or the prophets in North and South America or Australia are from God, so it is possible to trace a common thread between all religions at their sources. However, the details of worship may differ to some degree, as is mentioned in the Holy Qur'an, "For every people We have appointed ways of worship which they observe; so let them not dispute with thee in the matter of the Islamic

way of worship; and call thou the people to thy Lord, for, surely, thou art on the right guidance." (Al Qur'an, 22:68)

According to Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad[srh], in his epic making book *Revelation, Rationality, Knowledge and Truth*, in the chapter, *The Concept of God among the Aborigines of Australia*:

"Australia is a continent whose culture, social and religious history can be traced back to at least twenty-five thousand years. Many scholars extend it to forty thousand years or beyond. According to some researchers, however, this period could extend even to a past as remote as one hundred and thirty thousand years of unbroken, unadulterated and undisturbed growth of religion.

The Australian continent is not only unique in having been completely broken off from the rest of the world, it is also unique in containing within it hundreds of social islands, each comprising tribes that remained entirely isolated from each other. It is known that between five hundred to six hundred such tribal units had their own independent history of social and religious development, throughout an age of twenty-five to forty thousand years, in complete isolation from each other except for occasional marginal contacts at the boundaries of their territories."

So, the diversity of Australia provides a very fertile area of research for the Muslim researchers on the topic under discussion and the related subjects, especially on the subject of there being only one God and not three!

Stressing other aspects of the main verse under discussion, in the Friday sermon of October 7, 2005, Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad[aba] highlighted our responsibilities in *Ramadan*, and how it should inculcate fear of God in our lives. He said:
"In this *Ramadan* we should reflect upon whether we have maintained the spiritual development we attained during the previous *Ramadan* or not. We need to analyze if we have drifted away from the gains made in goodness in the previous year. If we have lost the gains of the previous *Ramadan* then where is the advantage? What can we hope to achieve from this or any future months of *Ramadan*? Whereas, Allah has said that He has prescribed fasting, so that we can grow in piety and righteousness and come closer to Him; but, what is this that we have not progressed in morality and spirituality? Allah's claim cannot be wrong the fault lies with man! So, the fact of the matter is that vulnerability is ours. Either we did not benefit from the *Ramadan* that have passed away or earned only temporary benefit and over the year drifted back to square one. What is expected of a believer is that whatever stations of piety and *Taqwa* he achieved in the previous *Ramadan* the next *Ramadan* should incrementally take him to a higher station of morality, piety and *Taqwa*."

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# FASTING

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said:

"If a person does not eschew falsehood and false conduct, Allah has no need for him to abstain from food and drink."

*(Bukhari kitabussaum bab man lam yadu' qaulazzur wal'amala bih)*

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# FASTING IN ISLAM

## PURPOSE OF ISLAMIC FAST

The main purpose of the prescribed fasting is soul-purification through self-denial and self-discipline. In fasting, one abandons all sorts of permissible pleasures, shuns all types of prohibited things and concentrates on good deeds.

The following words of Hadhrat Khalifatul Masih, II[ra] emphasize the same aspect:

"Fasting does not aim to torture individuals with pangs of hunger and thirst. If hunger or thirst could have bestowed Paradise on humans, even the worst type of non-believers or hypocrites would have ventured to enter Paradise by abstaining from food and drink till death. It is extremely difficult to bring about a moral and spiritual revolution in one's life, which is the main objective of the institution of fasting. People are used to hunger and thirst during strikes in prisons or for pressing their demands. *Brahmans* (a priestly class in India) have been employing this technique to force their followers to obey them. Experiencing hunger or thirst does not constitute a supreme sacrifice. Hence it is not the real purpose of fasting.

The real purpose of fasting in *Ramadan* is that the believers should be fully prepared to abandon everything for the sake of Allah. The discipline of hunger and thirst is merely symbolic. A believer is prepared to abstain from eating, drinking and sexual gratification for Allah's sake. When he can easily and willingly surrender what is lawful and permitted, he would not be tempted to violate Allah's prohibitions. Suppose the blessed month of *Ramadan* ensues and ends but we keep on saying: how can we leave our natural rights in this month? In that case we would not benefit from the blessings of *Ramadan*. *Ramadan* comes to remind us that the blessed time has come that we should abandon even our lawful rights for Allah's sake."

(*Al-Fazl,* March 30, 1926, p. 5-6)

Hadhrat Khalifatul Masih I[ra] once remarked:

"He who leaves his own possessions, whose use is neither legally nor morally prohibited, for Allah's sake, would never cast a glance at the things which belong to others. Naturally he would never harbor the desire of using things which have been declared unlawful by Allah."

*(Al-Fazl, December 17, 1966, p. 8)*

Religiously speaking, fasting not only purifies the soul but also illumines the heart to experience spiritual enlightenment. Fasting bestows many important physical, moral and social advantages. It equips us with an ever-increasing energy to penetrate in the spiritual realm. Fasting is a kind of spiritual food. Material food nourishes and sustains our body. This spiritual food (fasting) purifies and fortifies our soul. The Qur'anic verse *"And the fasting is good for you, if you only knew" (2:185)* refers to it.

The Holy Qur'an presents fasting as a time-honored confirmed prescription for attainment of self-purification and righteousness:

*"O ye who believe! Fasting is prescribed for you as it was prescribed for*

*those who were before you, so that you may guard against evil."*

(2:184)

There are four things which are sources of all rebellious tendencies:

(1) Eating

(2) Consumption of beverages

(3) Lust

(4) Wishing to avoid hard work and exertion.

All other actions and situations are the offshoots of the above culprits. Since all other rebellious acts sprout from the above-mentioned four things, Islam has sought to harness them by prescribing obligatory fasting. Imagine a man who does not wish to work hard; to earn a lawful income, rather he prefers to have money by hook or by crook. If he fasts, it would become practically difficult for him to pursue that course of action. He has to devote a major part of night in worship. Moreover he has to get up early for taking the meal before fasting (*sahoor*) and has to refrain from idle talk and obscene language and other bad deeds during fasting. Moreover he is exposed to this rigorous discipline throughout *Ramadan* and becomes used to it. Naturally a great change is silently wrought in his thinking. Likewise he has to abandon eating, drinking and coition in the state of fast, from dawn to sunset. Practically he is liberated from the bondage of those powerful impulses, which generally lead to sin.

*(Al-Fazl, December 17, 1966)*

Fasting has physical advantages too. It bestows on a practicing believer a great deal of patience and fortitude to face tribulations and difficulties. At times, certain food restrictions are imposed as medical necessity. If the principle of moderation is followed, it ensures good health. In other words, fasting is a source of righteousness from the spiritual point of view and at the same time ensures good health, inculcates excellent morals, preserves chastity, honesty, integrity, virtuous conduct, patience and courage. It generates sympathy in the heart by creating a soft corner for the poor and less fortunate segments of society. That is how fasting helps to promote economic and social harmony.

## HIGH RANK AND REWARD FOR FASTING

A well-known *Hadith-e-Qudsi* reads:

"Allah says that man undertakes many things for his own sake but observes the fast for My sake and I shall bestow the reward for it. He undertakes the fast, gives up his food, drink and desire for My sake."

(*Bukhari*, p. 255)

The Holy Prophet Muhammad[saw] remarked:

"By Him in whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk."

(*Bukhari*, p. 255)

Another *Hadith* reads:

"He who observes midnight prayer and fasts in *Ramadan*, with the intention of satisfying all the requirements of faith, his/her previous sins are pardoned."

(*Bukhari*, p. 260)

## FASTING IN RAMADAN

The Holy Qur'an refers *to Ramadan* as a blessed month. The revelation of the Holy Qur'an ensued in the month of *Ramadan.*

*"The month of Ramadan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and judgment (between right and wrong)."* (2:186)

The Holy Prophet Muhammad[saw] is reported to have said about the month of *Ramadan*:

"When *Ramadan* arrives, the gates of Paradise are opened and the gates of Hell are locked up and Satans are put in chains."

(*Bukhari*)

*Ramadan* is the month of Divine blessings and mercy. The Holy Prophet Muhammad[saw] used to devote a lot of time, energy and money in supplications and charity.

## OBLIGATION TO FAST

Every adult, sane and capable (healthy) Muslim male and female is bound to fast in the month of *Ramadan*. Travelers and sick persons are exempted with the condition that they should complete the omitted days of fasting later on (before the advent of the next *Ramadan*). The following categories of people are excused from fasting on the condition that they should pay expiation (*Fidya*) by feeding a poor man for each omitted fast.

1. The sick and the aged and infirm who have no hope of having a chance to observe fasting in *Ramadan*.

2. Expectant ladies and nursing mothers who breastfeed their babies.

The Holy Qur'an says:

*"But whosoever among you is sick or is on a journey shall fast same number of other days, and for those who are able to fast only with great difficulty is an expiation - the feeding of a poor man."* (2:185)

# ANNOUNCEMENT REGARDING AHMADIYYA GAZETTE, USA

**Under the directions of *Ameer Jama'at* USA information regarding a birth in the family, marriages, academic achievements, job promotions and also a death in the family will be published in the Gazette under the heading, "Ahmadiyya News, USA". Under this heading brief reports about various *Jama'at* activities, particularly Tabligh activities also will be published. The office-bearers and the general readership are requested to send information to:**

**Mr. Kalimullah Khan**

**khan@api.org**

**301-386-7364**

**or**

**Karimullah Zirvi**

**karimzirvi@yahoo.com**

**201-794-8122**

# INGREDIENTS OF A SUCCESSFUL MARRIAGE

## By Saadia Faruqi, Houston North

An English proverb states "marry in haste. repent at leisure". Although true. it not necessarily a given. Many people who take years to find the perfect spouse are no happier than those who make split second decisions about it. There is no prescription for marital harmony — it comes through hard work and dedication from both sides. It takes time and effort and a genuine desire to make the relationship successful.

What makes a happy marriage is up for debate in cultures around the world. According to a French quote, a deaf husband and a blind wife are always a happy couple. But the reality is that most couples are glaringly aware of not only their partner's good qualities but also their faults and weaknesses. Perhaps the Holy Qur'an says it best. They are a sort of garment for you and you are a sort of garment for them..." (2:1 88). We hear this verse often but how many couples actually take it to heart and treat each other as a garment — something that protects, beautifies and hides your flaws from the rest of the world? Unfortunately many people in this world, Ahmadi Muslims included, are increasingly feeling naked even though they are married. The good news is that help is available in the Holy Qur'an and the example of the Holy Prophet[baw] as well as the Promised Messiah[ab] if only we look and learn. In order to establish marital harmony. it is important to identify certain key ingredients that can be examined and inculcated in our lives one at a time.

### Respect

Although the western population seems to think that love makes the world go round, a more valuable feeling in marriage is respect. Too many people complain that their spouses do not respect them. Respect is the very foundation of a happy marriage; in fact it is the root of all successful relationships, and its absence leads to a breakdown of communication and a lack of caring. It implies respect for each other, for children and for entire families. Remember that it is impossible for a person to feel respected if the spouse acts rudely' to his or her parents or siblings.

***Self Assessment:*** Do I ever get angry or sarcastic with my spouse? Do I treat him or her kindly' at all times? Do I try to keep his or her needs, likes and dislikes in mind in the way I dress, the food I cook, the friends I keep? Do I use abusive language or action in any situation? Do I speak in a quiet and likeable tone with my spouse? Do I talk about my spouse to others when he or she is not present? Do I point out his or her mistakes in a public setting? Do I respect and care for my spouse's family members?

### Understanding

Mutual understanding is another essential element in a successful marriage, especially when it comes to religious matters. For this reason the Holy' Qur'an enjoins us: "And marry not idolatrous women until they believe: even a believing bond woman is better than an idolatress, although she may please you (2:222). Couples who differ on their priorities about religion end up living

miserable lives, for example a husband who wants to spend all his time in the mosque while his wife has little interest in attending *Jama'at* meetings will never see eye to eye. On the other hand, couples who are on the same wavelength argue less and are more at peace with each other. Understanding does not mean that a husband or wife must agree on anything — in fact having a difference of opinion can be extremely healthy. But there are some topics on which a united front is far better than division.

***Self Assessment:*** Do my spouse and I differ in our religious views? Do we agree on how to raise our children? Do we fight about the role of our in-laws in our lives? Do we consider each other when making important decisions about family, work or finances?

## Truthfulness

The Holy Qur'an lays great emphasis on truth and honesty by saying, "And confound not truth with falsehood nor hide the truth knowingly." *(2:43).* The relationship between husband and wife must be based on 100% truth. and each partner must remain totally dedicated to this concept at all times. Without truth there can be no trust, and lying leads to a web of deceit that envelops the entire family, including children.

***Self Assessment:*** Do I ever lie to my spouse about insignificant matters? If so, what is the reason for those lies? Do 1 ever lie to my spouse about important issues? If so, what is the reason? Have I ever observed my children lying to me or my spouse? What is the worst lie I ever told my spouse and what would have happened if I had told the truth in that situation?

## Compromise

In many marriages it is seen that one partner is compromising more than the other. This leads to frustration on the part of the spouse who is making sacrifices and a feeling of entitlement on the part of the one enjoying total reign. Consider how we teach our children about compromise: not getting the toy he or she really wants, or sharing a favorite food with someone else. Yet when it comes to marital issues. compromise is sometimes forgotten or discarded. The Holy Prophet[baw] enjoins us to always follow the middle course and remain moderate in every aspect of life. The same goes for our relationship with our spouse — compromise is essential in marriage because otherwise husbands and wives would always be at loggerheads with each other; at the same time both partners should compromise for the benefit of their marriage.

***Self-Assessment:*** Do I feel that I am making most of the sacrifices for my family? Do I always get my way in everything? Does my spouse always get his or her way? Do I take my spouse's feelings or needs into consideration when making decisions that affect us both? Do my spouse and I discuss what is best for both of us when making joint decisions? What are some items of contention between us that we cannot compromise on (in-laws, finances, children, etc.)?

In the end it is sufficient to quote a verse of the Holy Qur'an to understand what a heavenly place a home can become when both husband and wife work on their relationship: "And of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them. and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect." (30:22). No doubt with patience and prayers every couple, whether newly married or old can start the journey towards marital harmony. May we all achieve peace of mind, love and tenderness with our spouses. *Ameen.*

# ROCHESTER JAMA'AT: SMALL TOWN TABLIGH, AND INTERFAITH SYMPOSIUM

Naseer A. Tahir, M.D.

As part of Hazoor's[aba] directive on *tabligh* in small towns, the Rochester *Jama'at* recently held an Interfaith Symposium at Hobart and William Smith Colleges (HWS) in Geneva, NY.

The first preparatory meetings of the project commenced in January 2010 when the towns of Geneva, Waterloo, and Seneca Falls – all in western New York's Finger Lakes region – were chosen as potential venues. The population of each of these small towns/villages is around 5,000 – 13,000, and all of them hold a special status in political and cultural history of the nation.

A semi-regional organizational meeting was called by the Regional Missionary to organize the efforts of the *Jama'ats* to implement Hazoor's[aba] directives. It was held at the Rochester mosque on January 28, 2010, where members from 3 neighboring *Jama'ats* (Rochester, Syracuse, and Buffalo) convened to further discuss details of the project. A model based on successful efforts by the Buffalo *Jama'at* was accepted. This project also became a focus of local *Amila* meetings during the subsequent months.

Over 30 letters of introduction and invitation of mutual cooperation were sent to religious and community leaders in the area. In the weeks between mid-January and late-February, 5 separate meetings with various religious personnel were hosted at the residence of Sardar Rafiq Ahmad Sahib, a local *Jama'at* member in Waterloo. The local President, Regional Missionary, and local *Qaid* attended these encounters; and *Lajna* members entertained the accompanying female guests.

*Jama'at* members also met Ms. Leslie Adams, a professor and chaplain at HWS, who in addition to welcoming the idea, proposed the use of the college campus as the program's venue.

Based on these conversations, an interfaith symposium was planned for Sunday April 18, 2010 at HWS in Geneva with the following speakers representing their faiths:

1. Venerable Tenzin Yignyes (Buddhism)
2. Cantor Richard Rosenfield (Judaism)
3. Rev. James Fennessy (Catholicism)
4. Rev. Thomas Easttey (United Methodist Church)
5. Imam Yahya Luqman (Islam)

A comprehensive and multicolored flyer, which included the program, brief biographies of the speakers, and a short introduction of the *Jama'at* along with a picture of Hadhrat Masih Mau'ood[as], was printed.

By end of March, 300 flyers were mailed to local religious and civil leaders. Press releases along with program flyers were sent to all media (print, radio, TV) in the 2-county region (total population 40,000) and in the city of Rochester. In addition, advertisements were placed in three regional newspapers: *The Hometown Review*, *The Town Crier*, and *Finger Lakes Times*. The last newspaper, the oldest one in the region, has a daily circulation of 16,000. Please see attached for the advertisements placed. The newspapers also ran stories of the upcoming program in their news section, as did at least one radio station. The *Finger Lakes Times*' news item from Friday April 16, 2010 is attached.

In April, members of *Khuddamul Ahmadiyya, Atfalul Ahmadiyya*, and *Ansarullah* further distributed 1,200 flyers by hand in the towns of Geneva, Waterloo, and Seneca Falls. Over 150 households were visited where concrete discussions took place with the residents. Approximately 100 man-hours were spent in this effort.

By the Grace of Allah, there

were 112 attendees, of whom about 65 were non-Ahmadi guests from 8 small towns with the majority of them from Waterloo, Geneva and Seneca Falls. The program lasted from 2:00 pm till 5:15 pm, ending with a lively question-and-answer session. The entire symposium was videotaped by 3 members of *Khuddamul Ahmadiyya* Buffalo. Fifty-one guests registered, and left their addresses to be invited to our next event. During the discussion that took place after the program everyone appreciated the effort and voiced a need for such interfaith dialogues. Many filled out the survey with positive responses and suggested topics for future events. We are currently in the process of adding the names of the guests to our database, and send them notes of appreciation for their attendance.

There were two reporters from local newspapers; and one published a report of the afternoon's proceedings in the *Finger Lakes Times* the following day (see attached). With the success of this event, we were able to achieve 2 *tabligh* targets:

1. Convey the message of Islam and Ahmadiyyat in several small towns; and
2. Convey the message of Islam and Ahmadiyyat to at least 2% of the population in at least three towns (Geneva 7% of population; Waterloo 2%; and Seneca Falls 3%).

All praise belongs to Allah, the Lord of the worlds.

# NORTH EAST REGIONAL KHILAFAT DAY

## Muhammad Zafar Iqbal
## President Syracuse Jama'at

Syracuse, Rochester and Buffalo *Jama'ats* held their *Khilafat* Day function together on May 23, 2010 at *Baitul Ihsan* Mosque 6650 Old Collamer Rd East Syracuse NY 13057. *Na'ib Ameer* and Missionary in charge, Maulana Naseem Mahdi Sahib graced the occasion and addressed the audience. The program started at 12:00 Noon with the recitation from the Holy Qur'an by Mubashir A. Majoka and a poem by Tahir A. Khokhar. There were 5 speakers, Ijaz A Khokhar, Dr Zia H. Shah, Dr Nasir M. Khan, Dr Manzurul Sikder and Taymoor Rehman who covered the subject very eloquently from different angles. This was followed by a break for lunch and *Zuhr/Asr* Prayers. The second session started at 3:00 PM with a poem by Anas Mangla. Then Maulana Naseem Mahdi Sahib addressed the audience. He expressed his pleasure about the high quality of speeches. In addition to the main subject, he also covered a related and current topic "Freedom of Expression."

Maulana Naseem Mahdi Sahib eloquently explained how, under the pretext of freedom of expression, the caricatures of the Holy Prophet[saw] are being justified by certain circles in the West. He relayed that it is a trap in which Muslims around the world fall by resorting to violent protests. They provide the Western media the justification to call Islam a violent religion. This was followed by an interesting Q & A session lasting until 4:00 PM. The enthusiasm among the audience was visibly palpable. In the end Maulana Naseem Mahdi Sahib remarked that the entire program was of a high quality and honored the Syracuse *Jama'at* by calling it a "Model *Jama'at*." The meeting concluded with *Dua* followed by a group photo.

The attendance was hihh at 125.

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# HADHRAT MAULANA ABDUL RAHEEM DARD[ra]

## Prof. Matiullah Dard

### Vice Chairman, Bexley and Thamesmead Multi -Faith Forms London
### General Secretary, South East London Jama'at.

He was born on 19th June, 1894 at Ludhiana in India. He was the eldest son of Hadhrat Master Qadir Bakhsh, one of the three hundred and thirteen chosen companions of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad[as]. Hadhrat Maulvi Abdullah Sanauri[ra], an eyewitness of the miracle of the Red Drops, who enjoys a unique status in the history of Ahmadiyyat was his uncle. Hadhrat A.R Dard[ra] was brought up in the spiritual atmosphere of the Promised Messiah[as] and his companions. He listened and memorized many of the sayings of the Promised Messiah[as] and thus earned the distinction to be called a companion of the Promised Messiah and *Imam Mahdi*[as]. He followed the footsteps of his father and uncle who were mentioned with love and affection in glowing terms by the Promised Messiah[as] in his book *Izala-e-Auham*. Maulana A.R Dard[ra] spent all his life in the service of Islam. He was one of the distinguished and noted early devotees of the early period of the Second *Khilafat-e-Ahmadiyya*. He served Islam and Ahmadiyyat with righteous steadfastness and prominence until his death that future generations will be proud of his selfless contributions in the renaissance of the Islamic Culture and Civilization. After obtaining his Master of Arts degree, he was offered a post of a sub-judge, but he rejected this offer and preferred the life of a poor missionary of Islam. Mr. Muhammad Muneer the Chief Justice Of Pakistan was his classfellow and used to say, "had my friend not gone astray (he meant discarding the worldly wealth and accepting willingly the poor life style of a Muslim missionary) Mr. Dard would have been the Chief Justice of Pakistan instead of me".

For eight years he preached Islam, successfully in the U.K. and other European countries (Holland, Belgium, Albania and Spain) and set an excellent example of serving Islam. In 1924 Hadhrat Musleh Mau'ood Mirza Bashir ud-Din Mahmood Ahmad[ra] laid the foundation stone of the very first Muslim Mosque in London and appointed Hadhrat A. R. Dard[ra] as its First *Imam*. He supervised the completion of this historic Mosque in two years. The opening ceremony of the Fazal Mosque in October, 1926 was an extraordinary and unusual event in the history of London which was covered by the London Press and the world media for many days. God Almighty had ordained the blessing of building of the very first Mosque by Muslims in the U.K. under the supervision of Hadhrat Dard[ra] as its first *Imam*. This Mosque has a unique importance in the history of Ahmadiyyat. It became the center of activities of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV[rh] in April, 1984 after his miraculous escape and migration from Pakistan. In April, 2003, the historic election of Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba] took place in this blessed Mosque for the first time in the history of the Ahmadiyya Movement outside Rabwah and Qadian.

Hadhrat Maulana Dard[ra] came as a Private Secretary and one of the twelve chosen disciples of Hadhrat Musleh Mau'ood[ra] in 1924 and remained the Ahmadiyya Muslim Missionary In-charge of the U.K and the *Imam* of the Fazal Mosque, London until 1928. He worked tirelessly to enhance the prestige of the Ahmadiyya Movement and established useful contacts in the intellectual and political circles of London. He went

back to India and served as a *Nazir* (secretary) of various departments. His services as a foreign affairs secretary were applauded particularly by Hadhrat Musleh Mau'ood[ra]. He was also appointed as an additional *Nazir-Ala* (Chief Secretary). He worked as a member of the board of translators of the Holy Qur'an with Hadhrat Mirza Bashir Ahmad[ra], Hadhrat Maulana Sher Ali[ra] and others.

In 1931, the All India Kashmir Committee was formed under the Presidency of Hadhrat Musleh Mau'ood[ra] to release the Muslims of Kashmir from the bondage and yoke of the tyrant Raja and Hadhrat A. R. Dard[ra] was appointed as the Secretary of the Committee. He was also a member of the All India Muslim League for sometime. He was not only a Muslim Missionary but also rendered valuable services for the Indian Muslims in the political field. His services are amply recorded in the history of Kashmir. Sheikh Muhammad Abdullah, the Lion of Kashmir, had mentioned the services of the President and the Secretary of the All India Kashmir Committee in his letters, as well, which he wrote to the Musleh Mau'ood[ra] in appreciation of Ahmadi volunteers in Kashmir.

In February, 1933 Hadhrat Dard[ra] was appointed the *Imam* of the Fazi Mosque London for the second time. He was entrusted by Hadhrat Musleh Mau'ood[ra] with a special mission in London. It was to persuade and convince Mr. Muhammad Ali Jinnah to change his mind and return to India to lead the Muslims of the Sub-continent. *Quaid-i-Azam,* Mr.. M.A Jinnah had become disgusted with the Indian political scene so much so, that he had decided to live and practice, permanently in London after attending the Round Table conferences held by the British Government. Sir Muhammad Zafrulla Khan[ra] writes about Hadhrat Maulana Dard's[ra] contribution in his book, Ahmadiyyat - The Renaissance of Islam, "By 1933 Hadhrat Khalifatul Masih II[ra] was so distressed at the prospect that face the Muslims in India that he felt very strongly that a person of the political sagacity and iron nerve of Mr. Jinnah was needed to secure for the Muslims a decent political future in India. He, therefore, directed Mr. A. R. Dard[ra], *Imam* of the London Mosque, to get in touch with Jinnah and try to persuade him to return to India and take up, and fight for, the cause of the Muslims. Mr. Dard[ra] impressed on Mr. Jinnah and had a long talk with him. He found that the task assigned to him by the Khalifatul Masih[ra] was really an uphill one. Mr. Jinnah was most reluctant, but eventually changed his mind and agreed to return to India and to place himself at the head of the political struggle of the Muslims for safeguarding their position in an independent India. Mr. Jinnah was approached from time to time by certain leading figures among the Muslims of India who also urged him to return to India. But, there can be no doubt that what prevailed with him in the end was the persistence of Dard[ra] under the directions of the Khalifatul Masih[ra]. When Mr. Jinnah intimated his willingness to return to India, Dard[ra] held a reception in his honor at the London Mosque which was very well attended. Mr. Jinnah addressed the gathering on "India of the future". He started with the announcement that Mr. Dard's[ra] persuasion had compelled him to enter the political field again from which he had withdrawn sometime back. He said: "The eloquent persuasion of them left me no way of escape". His speech was widely reported. The Sunday Times, London, wrote in its issue of 9 April, 1933". There was a large gathering in the grounds of the Mosque in Melrose Road, Wimbledon, where Mr. Jinnah the famous Indian Muslim, spoke on India's future. Mr. Jinnah made unfavorable comments on the Indian White Paper from a national point of view. The chairman, Sir Nairn Stewart Sandeman M.P. tool up the Churchill attitude on the subject, and this led to heckling by some of the Muslim students, who were, however, eventually calmed by the *Imam* of the Mosque".

The very first Muslim newspaper in London, 'The Muslim Times' was published in 1935 under the editorship of

Maulana A.R. Dard[ra]. He also edited the 'Review of Religions' in London from 1924 to 1928 and Hadhrat Mirza Bashir Ahmad[ra] was the co-editor at Qadian. Allah had blessed him in his scholarly research which he carried out along with his secretarial and other responsibilities producing the first biography in the English language of the Promised Messiah[as] entitled 'Life of Ahmad'. He also wrote 'Islamic *Khilafat*' in English, 'An Exalted Position of the Muslim Woman', in Urdu, The *Hadith*, in English and 'The History of Spain'. An 'Islamic Album' was published in London in 1936. He delivered a speech on "The Founder of the Ahmadiyya Movement and English People" at an Annual Gathering in Rabwah. This speech was published in the form of a book. Hadhrat Syed Waliullah Shah translated this very important book into Arabic language, in order to counterbalance the anti-Ahmad-iyya propaganda in the Arabic speaking countries. This book refutes with cogent arguments the falsehood that the Ahmadiyya Movement was created by the British.

When my Uncle Hadhrat Chaudhary Fateh Muhammad Sial[ra] bought the piece of land at Putney in London in 20, Hadhrat Musleh Mau'ood[ra] was staying at Dalhousie Hill Station in India. This news pleased him so much that he arranged a feast to celebrate this purchase of land and during the feast many people recited poems. Hadhrat A.R. Dard[ra] was known as Maulvi Rahim Baksh at that time, since his birth. Hadhrat Musleh Mau'ood[ra] was very pleased with the recitation of a poem by Ma-ulvi Raheem Baksh that he decided to change his name to Abdul Raheem and gave him the title Dard as a special name since. Since 1920 he was known as Maulana Abdul Raheem Dard. Many traditions were ported in the '*Seeratul Mahdi*' written by Hadhrat Mirza Bashir Ahmad[ra] with the words, Maulvi Rahim Baksh, M. A .narrated...

Hadhrat Mirza Bashir Ahmad[ra] states that when in Feburary, 1944 Hadhrat Musleh Mau'ood[ra] celebrated the announcement of him being the Musleh Mau'ood at Hoshiar Pur in the special meeting and the subsequent meetings held in Lahore, Ludhiana and Delhi, Maulana Dard[ra] was especially selected to read the 'Prophecy Concerning 'The Promised Son" because his uncle Hadhrat Munshi Abdullah Sanauri[ra] was a chosen companion of the Promised Messiah during the '*Chilla*'- the forty days of prayers and meditation of the Promised Messiah[as] in seclusion, when he received the revelation about Musleh Mau'ood. This tradition has been continued in the Ahmadiyya community. I remember many Musleh Mau'ood Day celebrations held at Rabwah during 1949 to 1955 where Hadhrat Maulana Jalal-ud-Din Shams explained this tradition and requested Hadhrat Maulana Abdul Raheem Dard[ra] to keep alive this tradition to come and read the 'Prophetic Announcement'. After his death, I have always tried to maintain this tradition of the 'Dard Family' to read the prophecy at the Musleh Mau'ood day meetings. I am most grateful to Mr. Rafiq Ahmad Hayat, *Ameer Jama'at* of the U.K. *Jama'at* to allow me to read the Prophecy of Musleh Mau'ood at the Musleh Mau'ood day meeting for the first time after the inauguration of the Baitul Futuh Mosque in February, 2004. I hope that our family members all around the world would keep up this blessed tradition in remembrance of our forefathers and the love of the Promised Messiah[as] and Hadhrat Musleh Mau'ood[ra] who started this tradition by selecting Hadhrat Maulana Abdul Raheem Dard[ra] to have the unique privilege to keep alive the association of our ancestors with the Promised Messiah[as]. Hadhrat Musleh Mau'ood[ra] was a traditionalist and always upheld such traditions in the Ahmadiyya Muslims *Jama'at*. Hadhrat A.R. Dard[ra] and I lived together alone at times at Rabwah from 1949 to 1955. He was the elder brother of my father, Haji Barkatullah, the first Sub-Postmaster of Rabwah. My uncle Hadhrat Dard Sahib[ra] helped and guided me through my undergraduate education at Talimul Islam College at Lahore

and Rabwah. During my stay with him at Rabwah, he used to narrate many of the incidents of historical importance which were carried out by him under the Divine guidance of Hadhrat Musleh Mau'ood[ra] in the fields of politics and religion. I sometimes accompanied him on his travels. Once, he narrated a dream which he had seen the night before he was called by the Minister of India in the British Government to see him in his office in London in 1934. Uncle Dard said, "I saw in my dream that a lion has attacked me. I have obtained a green leafy branch of a tree to defend myself. I beat the lion with it, slowly, again and again until the lion retreats to sit down quietly at the side." He interpreted the dream himself by saying that it was the Divine Guidance from *Allah Ta'alah* to teach and protect him from the forthcoming attack of the British Government. The lion is the symbol of Britain. Hadhrat Musleh Mau'ood, Khalifatul Masih II[ra] had directed him to explain the complex situation to the British Government, which had arisen out of the *Majlis Ahrar* Propaganda Conference at a place in the close vicinity of Qadian. It was a sheer blessing of the prayers of Hadhrat Musleh Mau'ood, the Khalifatul Masih II[ra], that God Almighty guided him in the dream and showed him the way in which he should explain with dignity and respect, slowly and steadily, to the minister of India the true situation regarding the events in India. He met the minister and accomplished the task very successfully under the Divine guidance. Those who work in obedience and according to the instructions of the Khalifatul Masih, God Almighty Himself becomes their guide and protects them from harm and leads them to success. We see such examples of *Allah Ta'ala's* mercy among the righteous servants of the *Khilafat-e-Ahmadyya* today.

When my uncle Dard Sahib[ra] died many members of our family devoted their lives for Islam and offered themselves to Hadhrat Musleh Mau'ood[ra]. I also offered myself. In 1959 I was asked by Hadhrat Musleh Mau'ood[ra] to resign my post at Sargodha and come to Rabwah. I did so. Hadhrat Musleh Mau'ood[ra] appointed me as a *Na'ib Nazir* (Deputy Secretary) and gave me instructions on how to assist Hadhrat Waliullah Shah Sahib, who was then *Nazir Amoor-e-Kharja*. Hadhrat Musleh Mau'ood[ra] also said that he did not take my uncle A. R. Dard with him to Europe this time and he died of this shock. There was a natural love and complete understanding of purpose between Hadhrat Musleh Mau'ood[ra] and Hadhrat Dard Sahib[ra]. They loved each other for the sake of Islam.

On the 7th of December 1955 while Hadhrat Dard Sahib[ra] was working in the office of Hadhrat Mirza Aziz Ahmad he had the first heart attack at twelve fifteen. Hadhrat Dr. Hashmatullah Khan[ra] arrived and administered some medicine. He was carried home and at quarter past two in the afternoon he passed away at Rabwah after serving Islam and Ahmadiyyat for more than half a century. The next day on the 8th December 1955 Hadhrat Musleh Mau'ood[ra] led his funeral prayers at the "*Bahishti Maqbara*" where he was buried in the special plot of the companions of the Promised Messiah[as]. On the 9th of December, 1955, in his Friday sermon, Hadhrat Musleh Mau'ood[ra], graciously, summarised the life and times of Hadhrat Dard Sahib[ra] and paid glowing tributes to him. Hadhrat Mirza Bashir Ahmad[ra] also wrote a lengthy essay with love and affection describing the various talents and qualities of Hadhrat Dard Sahib[ra] and declared that he belonged to a blessed family which enjoys a special distinction in the history of Ahmadiyyat.

Hadhrat Maulana A.R. Dard[ra] has set an example of pioneer service, sacrifice and selfless devotion to the Institution of *Khilafat* and the *Khalifa,* which will, *Insha Allah*, inspire the future generations of our family to follow his footsteps and others who would come to appreciate his life and devoted services for Islam and Ahmadiyyat.

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*In memory of my beloved Kaka Jee:*

# ALI BAHADUR KHAN OF TOPI: A FAITHFUL GIANT

## Sherali Basharat, Northern Virginia

The message of Ahmadiyyat reached Topi, Khaiber Pakhtoon Khwah, Pakistan, during the early days of the Promised Messiah's claim. It was Sir Nawab Sahibzada Abdul Qayyoom Khan Sahib of Topi (representative of the British Government of India in the Boundary Commission with Afghanistan) who gave a book of the Promised Messiah[as] to Hadhrat Sahibzada Abdul Latif Shaheed[ra] and requested *Shaheed Marhoom* to write a response to it. Nawab Sahib unfortunately did not accept the message of Promised Messiah[as] but his cousin and my maternal grand father Sahibzada Abdul Latif Sahib of Topi[ra] accepted Ahmadiyyat at the hand of Hadhrat Khalifatul Masih the First[ra]. Sahibzada Abdul Latif Sahib of Topi[ra] was greatly respected in the area and many other families of the area accepted Ahmadiyyat because of his *Tabligh*. Ali Bahadur Khan Sahib's father, Hameed Gul Sahib, was one of those fortunate ones.

Ali Bahadur Khan Sahib was short in stature but a giant in faith. He was a good friend of my father and we used to lovingly call him "*Kaka Jee*" (uncle in Pashto). Ali Bahadur Khan Sahib's financial condition was very weak. He owned a small restaurant where he cooked meals and tea for sale. He was the sole breadwinner for his wife, 12 children and a mentally disabled brother Easa Khan Sahib. There was opposition of Ahmadis by the local *Mullah* in that village. Every now and then the *Mullah* will declare a boycott of Ahmadis. This would seriously disrupt Ali Bahadur Khan Sahib's restaurant. With no customers it would become very difficult for his large family and it was not unusual to go without food. Those would be the days of great difficulties for him and his family. However, it always strengthened his belief and the *Mullahs* never succeeded in pressuring him to abandon his faith. Many times his children would walk the narrow streets of the village, collect cow dung and dry it out to sell as fuel. This would bring a few rupees for the family to live on. Members of the Topi *Jama'at* tried to help him out but this was only modest. No one was rich enough to be able to provide for him and his family. The *Jama'at* approved a small grant for him and it would be given to him after *Jalsa Salana* so he could not spend it on the trip. *Jalsa Salana* Pakistan used to be held in the last week of December in Rabwah which was about two hundred miles from the village of Topi. Ali Bahadur Khan Sahib and his sons were very particular about attending the *Jalsa*. From the first day of the year they would start saving money to be able to pay for the trip. It was never easy. With the desperate financial situation it was always a struggle. Nevertheless my dear *Kaka Jee* had a big heart. He was always ready to respond to any call from the *Khalifa-e-waqt* or the *Jama'at*. Whenever there was a call for volunteers from Rabwah, Ali Bahadur Khan Sahib would close his shop and go to help others.

One year was particularly difficult. The boycott of the restaurant lasted too long and Ali Bahadur Khan Sahib was left with not even a penny. It was *Jalsa* time and all *Jama'at* members were getting ready to go to Rabwah. The only bus which traveled on this route arrived in the village and all of us embarked on it. The bus would take us to Rawalpindi from where we would catch the bus to Rabwah. Ali Bahadur Khan Sahib also came fully expecting to get on the bus, but the driver

would not let him on as he could not pay the fare. *Kaka Jee* stood by the roadside desperately looking as the door closed and the bus slowly started moving. I was a young child at that time but still remember the sad face of Ali Bahdur Khan Sahib. The pain in his heart was showing through his eyes. The bus took us to Rawalpindi from where we took a second bus and arrived in Rabwah late that evening. My father was In-charge of the security service of Hadhrat Kahlifatul Masih the Second[ra]. We stayed in a house provided to him at the *Qasre Khilafat.*

After some rest and dinner most people in our group went for a walk in *Gol Bazar.* I stayed back. After a while there was a knock on the door. I opened the door and to my great surprise there was Ali Bahadur Khan Sahib standing in the door, smiling. I offered my *Salam*, he smiled and replied you had left me but my Allah did not. I could not ask more but was full of joy that he was able to come. Later when other *Juma'at* members came back from their walk, they asked him what happen. How you managed to come for *Jalsa.* He said:

When you left in the bus, I started to go back home with a very sad heart. After only a few steps a thought crossed my mind. I said to myself, "Ali Bahadur you left home prepared to go for *Jalsa.* Now why have you turned back. So what if you were not able to get on the bus with others. God has gifted you with two legs. Use them." He said, "I turned around and started walking. My thought was that I will walk to Jhangeera (thirty miles away). The highway passes through it and I will try to get a lift from someone. Hitchhiking!! That was my plan." Ali Bahadur Khan Sahib told us that he had gone only one and a half miles when a cargo truck came from behind. He said that he was hesitant to ask for a ride. Because of opposition in the area the driver will not give him a ride, but fortunately the driver stopped on his own and offered a lift. The driver, Sher Bahadur Khan Sahib knew him and inquired where he was headed to. Ali Bahadur Khan Sahib was reluctant to tell him that he planned to go to Rabwah for *Jalsa Salana.* He was afraid the driver may refuse to give him a ride for even a small distance. However, Ali Bahadur Khan Sahib told the driver that he is going to Jhangeera. The driver said fine I am also going in that direction and I will drop you there. When we arrived in Jhangeera the driver again asked where was he going. Ali Bahadur Khan Sahib was now encouraged and had no fear. He told him about his plan of attending the *Jalsa.* The driver informed Ali Bahadur Khan Sahib that he is on his way to Lahore and can offer a ride up to Pindi Bhattian (from there an Ahmadi transport was available for Rabwah). Ali Bahadur Khan Sahib thanked God and the driver for the offer. It was a great help.

Right before entering the city of Rawalpindi there is a road going towards Sargodha, and Rabwah via Tala Gang. At that junction the driver changed his normal route and turned towards the road leading to Rabwah. Ali Bahadur Khan Sahib asked the driver why you have changed your route? The driver replied I was thinking it will be too late in the evening when we reach Pindi Bhattian and you will have difficulty in getting a ride, therefore, I am going to drop you at Rabwah first and then I will leave for Lahore. The driver further said, "A few extra miles will not hurt me but will be a help to you." Ali Bahadur Khan Sahib added that "Allah arranged for my return home too. The truck driver when dropping me near *Qasre Khilafat* took 35 rupees from his pocket and gave them to me saying this is for your journey back home."

When a man walks towards God, God runs towards him. This was the matter of Ali Bahadur Khan Sahib with his Creator. May his soul rest in peace. *Alhamdulillah thumma Alhamdulillah.*

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# INAUGURATION OF A NEW MISSION HOUSE IN QUETZALTENANGO, GUATEMALA, CENTRAL AMERICA

## Dr. Waseem Sayed

*Alhamdolillah*, the new Mission house of the Ahmadiyya Muslim *Jama'at* Guatemala was inaugurated today in Quetzaltenango - the second largest city of Guatemala. The facility is located in the heart of the city and is spacious and enjoys beautiful views of the nearby mountains and volcanoes. Prior to the inauguration members of the *Jama'at* had spent a great deal of time and effort in preparing the facility.

The proceedings began with Azan called by Mr. Nasir Hafeez Malik of Houston, Texas. The members then offered the *Zuhr* and *Asr* Prayers led by Respected *Ameer Jama'at* Guatemala, Maulana Abdus Sattar Khan Sahib. The Inauguration ceremony then began under the Presidency of Respected *Ameer Sahib*. Some 50 members of the local *Jama'at* and guests participated in the ceremony which began with the recitation of a portion of the Holy Qur'an by Dr. Nasir Tanauli, President *Jama'at* Ahmadiyya Houston, Texas who had traveled to Guatemala for the specific purpose of participating in this auspicious occasion. Also present in the inauguration were Dr. Attaur Rabb and Mr. Nasir H. Malik also from Houston and Dr. Waseem Sayed from Los Angeles, California. The translation was read by Mr. Faez Ahmad Qureshi who has dedicated his life for the service of Islam-Ahmadiyya. This was followed by a brief introduction to Islam by Mr. David Gonzalez, the General Secretary of the Ahmadiyya Muslim Community of Guatemala who acted as the master of ceremonies for the occasion.

He explained that Islam was a completion of the message and guidance that God had been sending to humanity from the very beginning. He said that Allah had safeguarded the complete teaching that humanity needs in the Holy Qur'an that was revealed to Hadhrat Muhammad[saw]. He emphasized Islam's belief in the One True Creator of this universe and all that is in it. He said that this belief in the Unity of God was of central significance and it was by worshipping Him and turning to Him always and always that humanity could find peace and achieve happiness. He said the Ahmadiyya Muslim Community exists in 197 countries of the world, has built more than 15,000 mosques and attracted some 200 million followers. He asked everyone not to think that the evil deeds of some so-called Muslims means that Islam teaches violence. It does not. There are such people in all faiths. Islam's message is one of peace and submission to the will of God. He said Islam asks its adherents to adopt high moral qualities and display by their good deeds that they truly believe in and love the One God Who has created all of us. He said the bad state of the world today and the absence of peace is due to the lack of righteousness and fear and love of God in the hearts of the people and that it is our purpose to develop and cause to grow this love and fear of God in the people's hearts. He said the new center we have opened today

has a library and invited the people of Quetzaltenango to benefit from it and to come and study and learn about Islam from this library.

Three members of the Guatemala *Jama'at* then came and talked about what had attracted them to the acceptance of Islam. Mr. Eulalio explained that the belief in One God means that we must love everyone and hate no one. He said that in May 2010 it will be two years since he accepted Islam and ever since accepting it he has been preaching it and because of this belief in the Oneness of God he never gets involved in speaking or doing or saying anything that involves hurting anyone. He said he is preaching the message of Islam and the Unity of God. Mr. Camelo spoke next about his experiences. He said he wanted to find God but not through some rites and rituals but through reason and understanding and he found that in Islam. He said he is now trying to perfect his life as we all should to try and become, as Jesus[as] said become the sons of God. He said in Islam the teaching is that we talk and look for God with the help of God Himself without any intermediaries. He liked the fact that now there will be a library available at the new center and this will help people find information about Islam and its teachings. Mr. Dario then spoke about how he had found the answers to his questions about God in Islam. He said from his earliest age he was puzzled by the teachings about God in Christianity. How could God be in need of repentance and how could He make mistakes? His attempts to find answers in Christianity failed totally and it was only when he started reading the Holy Qur'an that he found the concept of God that was in accord with reason and intelligence.

Mr. David Gonzalez then explained some more teachings of Islam that there is no force in religion and that we must respect all religions and the founders of all religions. He said God alone is the judge of who will go to heaven and who to hell. It is not our job to make such determinations, ..our work is simply to convey the message.

Next, Maulana Abdus Sattar Khan Sahib, Ameer Jamaat Guatemala, the head of the Ahmadiyya Muslim Community in Guatemala, spoke on the life of the Holy Prophet Muhammad[saw]. He began by thanking everyone and then described how the Holy Prophet lived a long time among the people of Arabia and was renowned for his honesty and trustworthiness. Then he described the 13 long years of life in Mecca after he claimed to be the Messenger of God and how he suffered patiently and never harmed anyone or disobeyed the laws of the land where he lived. He said when his life became impossible in Mecca due to persecution, he migrated to Medina, but even there the opponents of Islam came to try to kill him and destroy Islam. But he fought in self defense and ultimately won the hearts of the people of Arabia. When in the end he returned to Mecca as victor he forgave everyone and thus won over the whole of Arabia to Islam. He said Muhammad[saw] was unlettered but Allah had taught him and through him Islam was given to humanity and he was the Perfect Exemplar whose life we must study to find out about true Islam. He said the sum and essence of Islam is peace through obedience to God and he expressed the hope that now that this new center is opened in Quetzaltenango the people here will be able to come here and learn about Islam.

Mr. David Gonzalez then came and explained that the Holy Prophet of Islam had prophesied about the advent in the latter days of the *Imam Mahdi* and the Messiah[as]. He said that there are

similar prophecies in other religions but it could not be that God would send so many different people if His purpose was to establish unity and peace. In fact all these prophecies related to the advent of just one person and we believe that person was Hadhrat Mirza Ghulam Ahmad[as], the Holy Founder of the Ahmadiyya Muslim Community. He. founded this Community in 1889 and after his death the system of *Khilafat* was established and now this Community exists all over the world and is spreading the message of peace that Islam teaches.

In the end Dr. Waseem Sayed reminded everyone in the words of the Holy Founder of the Ahmadiyya Muslim Community that: "The purpose of this Community is to bring into being a group of men who are models of rectitude and virtue, so that a large number of these virtuous people exert their influence on the people by their exemplary lives of high moral and spiritual qualities and their solidarity becomes a source of great blessing, grandeur and positive consequences for humanity. So try by every means to extend your blessings throughout the world, so that in every heart the pure love for God surges and so that this love may blossom and becomes a great river of spirituality "

The meeting ended with silent prayers led by Maulana Abdus Sattar Khan Sahib and everyone was invited to light refreshments.

Many people visited the library where they were shown books in Spanish and also translations of the Holy Qur'an in many languages. Everyone stayed to enjoy the light refreshments and to discuss Islam and ask questions. The audience consisted of people from all walks of life, lawyers, teachers, businessmen and ordinary people. People expressed their joy at finally being able to learn about the true Islam. The Mission House has prominent signs outside the building and is already attracting a lot of attention from the Catholic and Protestant evangelical communities. Some have said that they have to launch a campaign against us in Quetzaltenango.

May Allah make this new Mission House in Quetzaltenango the means of spreading the message of Islam amongst all the inhabitants of the city and its surroundings as soon as possible. *Ameen*!

# FASTING

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "Allah, the Lord of Honor and Glory says: 'All deeds of a son of Adam are for himself, but his fasting is for Me and I shall be its reward.' The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with: 'I am observing a fast.' By Him in Whose Hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: He is joyful when he breaks his fast, and he is joyful by virtue of his fast when he meets his Lord. ' "

*(Bukhari kitabussaum bab hal yaqul inni sa'im idha shutima)*

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "When *Ramadan* arrives the gates of Paradise are opened and the gates of Hell are locked up and Satans are put in chains."

*(Bukhari kitabussaum bab hal yuqal ramadan au shahri ramadan)*

# Alislam E-Gazette

## Natural Calamities and the End of Times

### *Sufficient for us is Allah, and He is an excellent Guardian*

Friday Sermon

Delivered by Hadhrat Mirza Masroor Ahmad, the Head of the Ahmadiyya Muslim Community

March 5th, 2010

People of divine communities have the same responsibilities as the Prophets of God who establish them, i.e. to summon people to God and to point out misleading thoughts and practices that set in with the passage of time. History of religion tells us that each time followers of a Prophet of God did this they received overwhelming opposition, especially at the time when they were small in number. Pharaoh-like people tried their best to obliterate the Prophets of God and their followers. Likewise, the Holy Prophet (peace and blessings of Allah be on him) was treated in a similar manner. The difficulties, including the wars that he had to endure were indeed more than the earlier Prophets. However, his steadfastness was resolute and he inculcated this spirit in his companions as well. Lack of numbers and weapons did not ever shake the resoluteness of his companions. ...

Hadhrat Ahmad quoted several verses of the Holy Qur'an including, "'Nay, We (Allah) provided those and their fathers with the good things of this world till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?" (Al Qur'an 21:45). He said if a nation has been in power for a long period of time and feels superior about it; certainly such situations are not permanent. In fact God states that He generously provides generations upon generations of a nation but it should always be kept in view that great nations were diminished in the past. In recent past the European nations lost much of their power. They had colonized huge parts of the world and now they are diminished. Russia too had spread over a vast area but many of its states have gained independence. For details go to: http://www.alislam.org/archives/

## Natural Disasters or Divine Punishment?

### By Hadhrat Mirza Tahir Ahmad (1928-2003)

The Holy Qur'an says, "Never did We (Allah) send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble." (Al Qur'an 7:95) The jurisdiction of Islam is international and the demonstration of the truth and

the Holy Prophet Muhammad[saw] was destined to be in two phases; a phase in the early history of Islam and a second phase in the Latter Days. Universal Brotherhood in light of the teachings of Islam was possible only when the physical means for bringing mankind together also existed. Such means did not exist during the time of the earlier rise of Islam. Indeed, a vast part of the world, which we call the New World, had not even been discovered then. In view of these difficulties, the ultimate victory had to undoubtedly wait the time when the Will of God Almighty allowed distances to become insignificant and neither mountains or wild wastelands, nor vast oceans would stand as a hindrance in international relationships being established. More comprehensive propagation of Islam was destined for a time when through internet, e mails and discussion forums, humanity will be brought so close to each other, as if they are all a part of a global village. Read a detailed five part article on this topic that is linked on the following page: http://www.alislam.org/library/tahir.html

# Earthquakes and other calamities and the End of Times

## By Zia H Shah MD

Messiah of this age, Hadhrat Mirza Ghulam Ahmad[as] had a revelation from All Knowing God:

"A Warner came into the world and the world did not accept him; but God will accept him and will establish his truth through powerful assaults."

In the first few months of this year alone the world has seen four major earthquakes and an unprecedented volcanic eruption in Iceland. According to the Islamic understanding, all the prophets before the Holy Prophet Muhammad[saw] had only local mission, in keeping with the facility of communications in those times. The message of Prophet Muhammad had global significance and his message was to be fully demonstrated according to the traditions in the Latter Days at the time of second coming of Messiah. Hadhrat Mirza Ghulam Ahmad is the Messiah of the Latter Days promised by the Holy Prophet Muhammad[saw]

Ahmad's[as] mission is universal and God's help and succor and plan to demonstrate Islam's elegance in the Latter Days has a global scope. Allah has said in the Holy Qur'an:

"He (Allah) it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it." (Al Quran 61:10 & 9:33)

For further details, search the topic in Knol.Google.com.

# Pharaoh of Moses: A Qur'anic prophecy fulfilled

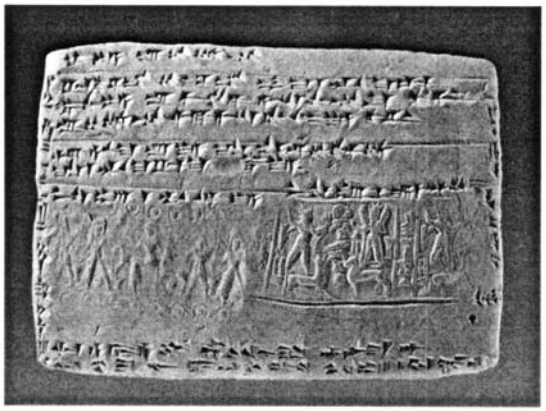
## By Dr. Amtul Qudoos Farhat, Canada

The Holy Qur'an states, "This day shall We save you (O Pharaoh) in your body, that you may be a Sign to those who come after you! But indeed, many among mankind are neglectful of Our Signs." (Al Qur'an 10:93)

Pharaoh who denied the prophethood of Moses died more than 3000 years ago. More than 1500 years after the Pharaoh's death, the Holy Qur'an prophesized that Pharaoh's body has been saved. In the 19th century, the prophecy of the Holy Qur'an became fulfilled when Pharaoh's mummy was discovered. For the rest of the story go to: http://www.alislam.org/egazette/

# The people of 'Ad to whom the prophet Hud was sent

Information about these Arabian tribes was lost to history, even though they were mentioned in the Holy Qur'an. Recent archeological discoveries have brought them back to reality for every one and established the truth of the Holy Qur'an. The discovery was a two step process, firstly, the discovery of the people of Ebla in Syria and then the discovery of Iram in southern Arabia.



The people of the 'Ad were surrounded by sand dunes, as is mentioned in the Holy Quran, "And make mention of the brother of 'Ad, when he warned his people among the sand-hills — and Warners there have been before him and after him — saying, 'Worship none but Allah. I fear for you the punishment of a great day.'" (Al Qur'an 46:22) There is a fairly detailed mention of the 'Ad and the Thamud in the Holy Quran as these tribes were in the neighborhood of Mecca and Madinah, the towns that were the first recipients of the message of Islam.

For further details, search the topic in Knol.Google.com

# The Thamud -- Petra and Madain Salih

## By Zia H Shah MD

Thamud or the Nabataeans were known for hewing houses in mountains. Madain Salih (Dedan) is in Saudi Arabia and is known in the European literature as Hegra derived from Al-Hijr. It was once inhabited by the Thamud or the Nabataeans. Petra (located in Jordan) being the capital of the Nabataean kingdom. The Nabataeans are of Arab origin that became rich by their monopoly on the trade of incense and spice in particular between the East and the Roman, Greek and Egyptian empires. Madain Salih, is in north of Madinah and has about 130 dwellings and tombs that extend over some 13 kilometers. Another Nabataeans site is Petra in Jordan that has been declared to be one of the world wonders in 2007.

There is also mention of the Madain Salih in *Hadith* of the Holy Prophet Muhammad[saw].

The prophet Salih was sent to the Thamud. It is possible, however, that other prophets were sent to other parts of the Thamud. For example, the Holy Quran says, "The Thamud rejected the Messengers. When their brother Salih said to them: Will you not be righteous! I am sent to you as a trusty Messenger." (Al Qur'an 26:142-144) For rest of the story go to:

For further details, search the topic in Knol.Google.com.

# The people of Lot

## By Fazal Ahmad from UK

The people of the prophet Lot who lived in Sodom are described notoriously in both the Holy Qur'an and the Bible. They performed acts that were not known before that time, but that have since taken on new vigor in the modern age. This article explores the people, their prophet and the fate that befell them using information gleaned from both religious texts and recent archaeological work around the Dead Sea area. For the rest of the story read January, 2006 volume of Review of Religions.

http://www.reviewofreligions.org/

*ESPN .USA - Kingston Whig Standard April 15, 2010*

# Bench warmer gets hot job

## Posted By PATRICK KENNEDY, THE WHIG-STANDARD

It was a long way from the action on the hardwood to the last seat on the Ernestown Eagles bench, where a diminutive-but-dedicated sub once spent much of his final high school senior boys basketball season. Yet Adnan Virk never bickered or griped about a lack of playing time. He simply made the most of his spare-part status and cheered on future all-Canadian Rob Smart and the other Eagle starters, hollering, yelling, inspiriting almost non-stop.

"I learned to project," cracked the sliver-picker-turned-popular-Toronto-sportscaster. "It was a long way to the end of that bench."

Unwittingly, Virk had begun to polish and refine a vital tool of the sportscasting trade, namely his voice. As for that career, less than a decade after he graduated from Ryerson Polytechnical Institute, Virk and his stentorian pipes, smooth delivery and easy manner have joined the Big Kahuna of television sports.

As of May 1, he's on the payroll of the Entertainment and Sports Programming Network.

"I've gone from ESS to ESPN," quipped the erstwhile Eagle reserve, who was also head boy and class valedictorian in his graduating year at Ernestown.

Virk and his wife, Eamon, and the couple's two-year-old son, Yusuf, will relocate to Bristol, Conn., a small city hard by Hartford and home to ESPN broadcast studios.

"It's been a good process," Virk, 32, said of a three-year strategem that eventually paid off in an anchor position on ESPN News. ("Don't ask me why, but I think people in Kingston only get the channel with an illegal dish," he said, noting the irony in the global broadcaster not being available, well, everywhere.)

The process began in earnest in 2007 with Virk hiring an agent, who went to work and soon secured an interview at ESPN for his client. Virk hopped in his car and 10 hours later had his first peek at Bristol, whose previous claim to fame was the manufacturing of those innovative spring-driven doorbells and the Mum Festival, an annual salute to the chrysanthemum.

Though the interview went well, the company, one of many beneath the Disney umbrella -- was under a strict hiring freeze.Undaunted, Virk came away encouraged, satisfied that he'd made inroads. "The ESPN guy told my agent afterwards, 'If I had an opening, I'd hire him tomorrow.'"

He returned to Toronto and to his duties at The Score Television Network, where he'd worked since 2003. He made a follow-up call to ESPN last June, but still nothing. He left The Score and accepted a job with Maple Leafs Sports and Entertainment, hosting hockey on Leafs TV and round-ball on Raptors TV.

A couple of months ago, ESPN had two on-air positions open up. Virk estimated that between 50 and 100 hopefuls applied, from which six were short-listed and flown to Connecticut for one final audition and look-over. Virk, a practicing Muslim whose parents hail from the Punjab capital of Lahore in

Pakistan, was hired along with a Washington woman. He may be the network's first Muslim anchor. "If I am the first," he offered, "it'll be neat being a trailblazer."

"ESPN is like some monolithic enterprise, so massive and situated right in a little town about the size of Kingston," he added of his new employer, Bristol's largest taxpayer.

"Because I was from Canada, I didn't want to be seen as just a hockey guy," said Virk, who was sure to provide a diverse demo tape of past assignments in the staples of American sport: baseball, football, basketball, golf. "I shamefully dropped names of events," he confessed, then did it again: the penultimate game at Yankee Stadium, the NCAA Final Four, the Masters.

"But you do know hockey, right?" the interviewer verified.

Born in Toronto, Virk spent his formative years in the Limestone quarter, arriving here with his family in 1983. He attended Cataraqui Public School and Ernestown secondary, the latter after the Virks moved to the tiny hamlet of Morven, where the dad, Zakaria, owned and operated Zak's Variety Store for a half-dozen years.

"I taught him and coached him, and let me say that you couldn't find a nicer kid," recalled longtime ESS teacher Tom Turnbull.

"Adnan played with Rob Smart on that Eagles team that went to OFSAA," he added on the seldom- used player whose passion for the sport exceeded his ability.

"He never missed practice, never whined, never complained about anything. And if he did get into a game, that was a bonus for him," said Turnbull.

"He just loved being part of the team," he added. "He has to be one of the nicest, most positive persons you could have on a team, and it's all genuine."

Turnbull finished his recollection with a good-natured dig at his sparingly used guard.

"I'll say this for Adnan, he had the greatest voice from way down there at the end of that bench. No one could touch it."

Contrary to popular opinion, Virk's two-year contract (plus a two-year option) won't land him on Easy Street. Not yet, anyway.

"It's an improvement, a nice boost, but it's not millions like some guys," he said of his six-figure stipend.

"If you do well and they like you, it's a little different with the second contract. Things can change, money-wise."

Either way, it's a win-win setup for the youngest of Zakaria and Taherah's two sons.

"Let's face it, ESPN is the Mecca of sports television, the worldwide leader," said Virk, only the fifth Canadian sportscaster hired by the conglomerate.

"This is an opportunity that comes along maybe every 10 years. I'm going to make the most of it."

Which is exactly what he did 14 years ago during that swan-song season with the Eagles, way down there at the end of the bench.

# AN OP-ED SUBMITTED TO THE EDITOR, WAHINGTON POST

## By Amatul Latif Zirvi, Fair Lawn, NJ

Dear Sir/Madam:

I had the opportunity to read an article in the Washington Post under the heading of "Pro American Muslims" written by Naseem Mahdi, National Vice President and Missionary-in-charge of the Ahmadiyya Muslim Community.

There have been positive and negative remarks about this article. I would like to comment on two negative remarks. One of the remarks is that they are not Muslim. On what basis do they say that? Religion is between man and God Almighty. God Almighty does not give anyone the right to decide about anyone else's religion. In 1974, an amendment was passed against peace-loving Ahmadi Muslims declaring them non-Muslims. Mr. Zulfiqar Ali Bhutto was a secular leader. However, he played a political stunt by declaring Ahmadis non-Muslims to please clergies including the extremists. Ever since then the conditions in Pakistan have gone downhill day by day. Neither the teachings of the Holy Qur'an nor the practice of the Holy Prophet of Islam allow this. Furthermore, the U.N. Charter does not allow this as it is against basic human rights as delineated within the Charter. Another negative remark asks why after ten years are these comments against terrorists made. Ahmadi Muslims in different cities in America have been writing about this in letters to editors including myself. Some of the letters to the editor have been published (I will email some of the letters to the editor which have been published). As far as the TV media is concerned, I personally have been contacting different TV stations like CBS, CNN, ABC (Oprah Winfrey), etc but have received either no answer or only informal replies.

The Ahmadiyya Muslim Community played a major role in the establishment of Pakistan by encouraging and supporting the founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah and history is witness to it. The first Foreign Minister of Pakistan, Sir Muhammad Zafrulla Khan was an Ahmadi Muslim. He was the President of the U.N.O. and also President of the International Court of Justice at Haig, Holland. The first Muslim Nobel Laureate in Physics, Professor Dr. Abdus Salam, was also an Ahmadi Muslim. Mirza Muzaffar Ahmad who served as Financial Secretary of Pakistan and in some other top positions under several administrations was also an Ahmadi Muslim. All these jewels and pride of Pakistan served not only Pakistan but also served the Muslim cause by helping several other Muslim countries.

Suicide bombers are the result of extremists' propaganda. The extremists go from country to country in the Muslim world to spread their brand of Islam and hatred. Islam came to spread peace not hatred. Islam literally means "peace." How could it advocate hatred? It is vital to counter and uproot the propaganda of the extremists and to establish peace in the world by educating the public with the true teachings of Islam. Islam is a religion of moderation. The Holy Qur'an admonishes Muslims and non-Muslims to unite on common ground (leaving aside differences)--that is to unite on ideals we share to bring about peace and harmony, do righteous deeds, care for orphans and the poor and needy, be charitable, and so on. Hatred and terrorism have no place in Islam. Absolute justice is a must for lasting peace in the world. Think about the young American soldiers who have been fighting for so many years. Thousands have sacrificed their lives. Alas! They were partially opened flower buds who have withered away, before blossoming fully. Think about the suffering of their families. Thousands of Americans are without jobs and their families are suffering due to economic hardship partially caused by two wars, in Iraq and Afghanistan. And think about those soldiers who are suffering due to their injuries. So many innocent people have sacrificed their lives as collateral and their families are suffering. We must look for ways to establish peace.

I would like to shed briefly some light upon true teachings of Islam:

According to the teachings of Islam, God Almighty is the Creator, Sustainer and Developer (guided evolution by a conscious being) of this Universe. He created science for our physical benefit and religion for our morality and spirituality. As God Almighty created physical evolution, in the same way, He created a spiritual evolution. According to the teachings of Islam, a true Muslim is the one who believes in the truthfulness of all the Prophets that God Almighty has been sending for the reformation of human beings starting from Adam (the first Prophet of our generation). There is only one God who created this universe. All Prophets were sent by the same God who is a living God. The basic teachings of all the Prophets are the same: to accept that there is only ' states, "Say, He is Allah, the One, Allah the Independent and Besought of All." (Chapter 112, Verses 2-3) Even Prophet Jesus (peace be upon him) said, "Hear O Israel, the Lord, Our God is One God." Then he says, "The Lord, Our God, is a living God and everlasting King." Some of the prominent Prophets mentioned in the Holy Qur'an are, Noah, Abraham, Moses, Joseph, David, Solomon, Jesus, Muhammad (peace be upon all of them). If we study history, we find out that Prophet Abraham was the father of three great nations i.e. Jews, Christians and Muslims. It is a pity that so many among these are fighting with each other. If we trace our pedigree we are related to each other because the forefather of all of us is Prophet Abraham.

For the benefit of those who do not know this history, I would like to shed some light regarding the progeny of Prophet Abraham. Although Prophet Abraham had three wives, the progeny of only two wives have been mentioned in the Holy Qur'an. Prophet Abraham's first wife was Sarah. His second wife Hajira was sent to him as a gift by a king (that was the custom at that time). When he was quite old, Prophet Abraham was blessed with a son who was named Ishmael from his wife Hajira. Then Prophet Abraham was blessed with another son who was named Ishaq (Isaac) from his wife Sarah. One after another, Prophets came from the progeny of Prophet Abraham by the grace of God Almighty. Isaac's son Jacob was also a Prophet. God Almighty gave Prophet Jacob the attributive name of Israel, which means God's warrior, or soldier. Prophet Jacob had twelve sons—the progeny of these twelve sons came to be known as the twelve tribes of Israel. Prophets were raised among these twelve tribes of Israel one after the other by the grace of God Almighty. The law-bearing Prophet among these was Prophet Moses.

We read in the Torah that God Almighty said to Prophet Moses: "I will raise a Prophet like unto thee from among thy brethren and I will put My word unto him and he shall speak what I command him. "(Deuteronomy 18:18). The Holy Prophet Muhammad was a final law-giving Prophet who came in fulfillment of this prophecy contained in the Old Testament. He was the descendant of the progeny of Ishmael. Thus, Islam is not a new religion. It is the culmination of the spiritual evolution of religion. During the Farewell Sermon at the time of last Pilgrimage, the holy Prophet of Islam received the following revelation: "This day have I perfected your religion for you and completed My favor upon you, and have chosen for you Islam as religion." (Chapter 5, verse 4) Islam literally means peace. That is peace with Allah – submission to the will of Allah and peace with fellow beings. That is exactly the religion of all the Prophets who have been sent to this earth from time to time – by God Almighty for the guidance and reformation of mankind.

A Prophet is a person with whom God Almighty communicates extensively and tells him about future happenings (knowledge of the unseen). According to the teachings of Islam there is no land on this earth where Prophets have not been sent. According to one tradition of the Holy Prophet of Islam there have been one hundred twenty-four thousand Prophets since Prophet Adam of our generation.

Prophets are of three kinds:

1) Those that bring the law, like Prophet Moses and Prophet Muhammad,
2) Those who become prophets directly but do not bring any law, as they only come for reformation of the people to whom they are sent like so many prophets which are mentioned in the Bible and the Holy Qur'an. The last Prophet among the Mosaic dispensation was Prophet Jesus (peace be upon him).
3) The third kind is prophets who obey and follow the teaching of the law-bearing Prophets. They come to revive the true spirit of the teachings brought by a law-bearing prophet. That is they come for reformation, such as Mirza Ghulam Ahmad of Qadian, India (1835-1908), the Holy founder of the Ahmadiyya Muslim Community. He came in fulfillment of the prophecy made by the Holy Prophet of Islam, Muhammad who said God Almighty will raise a Prophet from among them for their reformation and his mission will be to revive Islam to its pristine purity. He would be a subordinate Prophet to Muhammad. Prophet Muhammad said that he will be Mahdi (the guided one) and Messiah (i.e., having messianic qualities). His mission was to establish peace and unite mankind with their Creator, God Almighty.

The importance of following true religious teachings was emphasized by all Prophets. The Holy Prophet Muhammad said that in the latter days there would be people among Muslims who will claim that they are Muslims but their actions will defy their claim. All those people to whom true teachings of Islam have not reached and who try to follow true teachings of their respected Prophet no matter what religion they belong to will be rewarded by God Almighty. In the Holy Qur'an we read "Surely, the believers and the Jews and the Christians and the Sabians (belonging to any other religions of the world)---whichever party from among these truly believes in Allah and the Last Day and does good deeds---shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve." (Chapter 2, Verse 63)

An infidel is a person who worships false deities. However, an infidel can also be a person who claims to be a follower of a religion but his actions defy his claim. That is, he does not practice the teachings of his religion. We can find infidels belonging to all religions of the world. Wherever killing of the infidels is mentioned in the Holy Qur'an or the traditions of the Holy Prophet of Islam it refers to only those infidels (no matter to which religion they belong) who create chaos, disorder, aggression and terrorism in the land and are treacherous. To establish peace it is necessary to take care of such infidels. Otherwise, chaos, disorder, aggression and terrorism will increase day by day. No community is a hundred percent pure. It is the quantity which makes the differences. Wherever, Muslims are enjoined not to be friends with Jews and Christians it only means do not be friendly with those who are your enemies. We can find good people in every religion. I myself am a witness to this fact. God Almighty has given me the opportunity to live in different cities, states and countries of the world. Also I had the opportunity to travel extensively. As a result of this I and my family had the chance to come into contact with people belonging to different religions and we had good amicable relations with them.

*Jihad* means to strive, to struggle. There are different kinds of Jihad,

1. *Jihad* of the sword: This kind of *Jihad* is only allowed to defend yourself when you are attacked first. The Holy Qur'an states, "Permission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has power to help them – those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah.' – And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and

churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty." (Chapter 22, verse 40-41)

At another place God Almighty says in the Holy Qur'an, "... if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allah has allowed you no way of aggression against them... therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then cease them and kill them, wherever you find them. Against these We have given you clear authority. (Chapter 4, Verse 91-92). The Holy Prophet of Islam has called this kind of Jihad a lesser Jihad

2. *Jihad* of the Holy Qur'an: To spread the teachings of the Holy Qur'an. The Holy Prophet has called this a greater Jihad.

3. *Jihad* of the pen: To defend your religion by writings and arguments. The Holy Prophet said, "The ink of a scholar is better than the blood of a martyr.

4. *Jihad* of self-reformation: The Holy Prophet said, "Allah does not see your color or body but He sees your heart. That is how you act.

The Holy Qur'an states, "O Mankind! We have created you from a male and a female, and We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the Sight of Allah is he who is the most righteous among you. Surely, Allah is all knowing, all aware. (Chapter 49, Verse 14)

Islam has been hijacked by a minority of extremists. There are more than one billion Muslims all over the world. How many are resorting to violence? History bears witness that under Muslim rule people belonging to different religions have been living in peace.

As is clear from the verse 63 of Chapter 2 of the Holy Qur'an, there are good people among all religions of the world as long as they practice the true teachings of their prophets and live peacefully. Their reward is with God Almighty. So there is no need for us to fight with each other. Let us all join together to strive for peace and fight against aggression, persecution and terrorism. According to the teachings of Islam, a true Muslim is the one who is loyal to the country in which he lives.

Sincerely yours,

Amatul Latif Zirvi

Fair Lawn, NJ

# TRUE ISLAMIC TEACHINGS REGARDING LOYALTY TO ONE'S COUNTRY

## Bashir Ahmad, Nutley, NJ

It has become a fashion in the Western media to criticize and blame Islam for the bad and irresponsible behavior of some so-called Muslims, who are certainly acting against the true teachings of Islam. They have defamed Islam, causing serious problems for all humanity, to achieve their mischievous goals, which must be condemned in unequivocal terms. Their actions surely violate the true teachings of Islam, as evident from the following original quotations from the Holy Qur'an and *Hadith* (authentic sayings of the Prophet Muhammad [Peace and Blessings of Allah be Upon Him]):

1. "Do not create disorder on Earth!" (Chapter 2, Verse 2)
2. "O ye who believe! Obey Allah and obey the prophet of and obey those in authority from among you." (Chapter 4, Verse 60)
   *Here the words "those in authority from among you" is not limited only to Muslim authority. "From among" ("Min") also means "over", "of", or "in". Thus, here rulers and the ruled are pictured as one group. The Imam of this Age, Hadhrat Mirza Ghulam Ahmad[as] of Qadian, India, the founder of the worldwide Ahmadiyya Muslim Community explained this verse: "To say that those in authority does not include a non-Muslim government would be a manifest error. Obedience to governmental authority is one of the Qur'anic imperatives."*

The Holy Prophet Muhammad[saw] said:

1. "You are obligated to listen and obey the authority in prosperity and adversity, willingly or unwillingly, and even when you are treated unfairly." (*Gardens of the Righteous*)
2. "Loving your country is an integral part of your faith." (*Bukhari*)
3. "'Your worst rulers will be those who hate you.' His companions asked him if they should boycott them. He replied, 'Not as long as they maintain the prayer service.'" (*Gardens of the Righteous*)

It is clear from the above quotations that there is no clash between loyalty to one's state and the religion of Islam. Therefore, criticizing and blaming Islam for the heinous crimes committed against humanity by *Al-Qaida* and the *Taliban* in the name of Islam is certainly not justified. They do not promote peace in the world. So we condemn their actions in the strongest possible terms.

*******

# We're Standing Tall

Maha Samee

People try to win with violence.
No common sense lies in their soul.
They think that fighting is the answer.
In the end there's nowhere to go.

They'll try to creep up and surprise us.
We'll give up everything we own.
And we'll never stop fighting for our faith.
Cause we know that we're not alone.

There are children with no mother.
And there are children with no dad.
And there are children with no brother.
And they are very, very sad.

but...

In the end of it all who will win?
In the end of it all who will conquer?
Even if they try to push us,
Even if they shove us,
Even if they try to tear us apart,
We're standing tall.

We always listen to our leaders.
Like God, the prophets, and Hazoor.
They tell us to always stay strong.
So that's we're going to do.

They used explosives left and right.
They shot, they killed, and they destroyed.
And of course we will fight back.
But instead we will use our voice.

'cause..

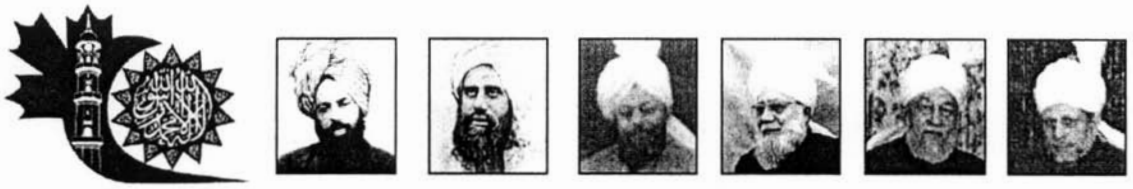
In the end of it all who will win?
In the end of it all who will concer?
Even if they try to push us,
Even if they shove us,
Even if they try to tear us apart,
We're standing tall.

There's people out there suffering for God.
evil keep on trying but,
can't find their hearts.
There will be one faith in the end.
There will be one God in the end.
There will be one world in the end for us.
For us.

so tell me...

In the end of it all who will win?
In the end of it all who will concer?
Even if they try to push us,
Even if they shove us,
Even if they try to tear us apart,
We're standing tall.
ohhh
We're standing tall.
ohhh
We're still standing tall.
ohhh
We're standing tall.

*******



AHMADIYYA MUSLIM COMMUNITY
Love for All, Hatred for None

# JALSA SALANA

U.S.A • Dulles Expo & Conference Center • July 16 - 18, 2010

62nd Jalsa Salana USA will be held at
**Dulles Expo & Conference Centre**
4368 Chantilly Shopping Centre, Chantilly, VA 20153 (Insha'Allah)

## Source of Blessings...
## In the words of the Promised Messiah (peace be on him)

*"It is essential that those who are able to afford to travel should attend the Jalsa which is in so many ways a source of blessings. They should not mind minor losses in the way. God gives ample rewards to sincere believers at every step and no hardship or trouble goes to waste (it is definitely rewarded by God). I should like to make it clear that this Jalsa must not be taken like other gatherings. This is a special event that has been based on the succor of God." (Ishtihar, 7 December 1891)*

*"The aim of the gathering is that the sincere members of the Jama'at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their nearness to God. One advantage is that meeting their friends will broaden their circle of brotherhood and it will strengthen the mutual ties." (Asmani Faisla)*

*"I pray to God that He may be with those who are coming to attend the Jalsa and that He may grant them great rewards and He may show mercy and His grace. O God! O You who are the Greatest Granter, the Benevolent and Merciful, and the Remover of hardships, do respond to all these prayers of mine and grant us victory over our opponents, with great shining signs, for You have the power to do whatever You like." (Ishtihar, 7 December 1891)*

## Jalsa Information:

*Nazim Information:* Awais Butt,
***Email:*** naziminformation@gmail.com , ***Phone:*** 802-473-1040

## Jalsa Registration:

https://member.ahmadiyya.us
Instructions for USA Ahmadi Muslims

1. Please login to start the registration process.
2. If you do not have your login information, please send an email to jalsausa@jalsasalana.org and provide the following information:
    1. Head of family's first, middle and last name,
    2. Physical Address and Email Address,
    3. Phone number, and
    4. Head of family's member code.
3. You can register your guests using the registration form.

**Please bring your permanent member id card when you come to the Jalsa Gah. This will expedite the member queues at the entrance. If you do not have a member id card, you can request one after you login.**

## Jalsa Accommodation:

Out of town participants should make their own arrangements at Hotels/Motels in the vicinity of the Jalsa Site. Accommodation arrangements can be made at the homes of local Ahmadi families on request basis. You can call Mansoor Ahmad (Nazim Accommodation - Hotels) at 240-277-0053, or Hameed Virk (Nazim Accommodation – Homes) at 703-623-1856 to get accommodation information.

## Primary Contacts

| Primary Contact | Secondary Contact |
|---|---|
| **Mansoor Ahmad** | **Hameed Virk** |
| Nazim Accommodation - Hotels | Nazim Accommodation – Homes |
| **Cell #: 240-277-0053** | **Primary #: 703-623-1856** |
| **Home #: 301-253-8911** | **Email: hvirk130@gmail.com** |
| **Email: mansoora1953@yahoo.com** | |

## Direction to Hotels from Expo Center

| HOTEL NAME & ADDRESS | Directions |
|---|---|
| **HYATT DULLES AIRPORT Herndon, VA** | Start out going SOUTH on CHANTILLY SHOPPING CTR toward WILLARD RD. Turn RIGHT onto WILLARD RD. Turn SLIGHT RIGHT onto SULLY RD / VA-28 N. Turn SLIGHT RIGHT onto MCLEAREN RD / VA-668 E. Turn LEFT onto TOWERVIEW RD. Turn LEFT onto PARK CENTER RD. |
| **HILTON WASH-DULLES Reston, VA** | Start out going SOUTH on CHANTILLY SHOPPING CTR toward WILLARD RD. Turn RIGHT onto WILLARD RD. Turn SLIGHT RIGHT onto SULLY RD / VA-28 N. Turn SLIGHT RIGHT onto MCLEAREN RD / VA-668 E. Turn LEFT onto TOWERVIEW RD. Turn LEFT onto PARK CENTER RD. |
| **Hyatt Palace (AMERI SUITES) Chantilly, VA** | Start out going SOUTH on CHANTILLY SHOPPING CTR toward WILLARD RD Turn RIGHT onto WILLARD RD. Turn LEFT onto SULLY RD / VA-28 S. Turn SLIGHT RIGHT onto WESTFIELDS BLVD. Turn LEFT onto STONECROFT BLVD. Turn LEFT onto WESTON PLAZA DR. |
| **COMFORT SUITES Chantilly, VA 703-263-2007** | Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR. Turn RIGHT onto LEE JACKSON MEMORIAL HWY / US-50 E. Turn |

| | |
|---|---|
| | LEFT onto METROTECH DR. |
| **COURTYARD BY MARRIOTT**<br>**Chantilly, VA**<br>**703-709-7100** | Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR. Stay STRAIGHT to go onto CENTERVIEW DR. |
| **SPRINGHILL SUITES**<br>**Chantilly, VA**<br>**703-815-7800** | Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR Turn RIGHT onto LEE JACKSON MEMORIAL HWY / US-50 E |
| **HYATT FAIR LAKES**<br>**Fairfax, VA**<br>**703-818-1234** | Start out going EAST on CHANTILLY SHOPPING CTR toward BROOKFIELD CORPORATE DR. Turn LEFT onto BROOKFIELD CORPORATE DR. Turn RIGHT onto SULLYFIELD CIR. Turn RIGHT onto LEE JACKSON MEMORIAL HWY / US-50 E. Merge onto FAIRFAX COUNTY PKWY / JOHN F (JACK) HERRITY PKY / VA-7100 S toward I-66. Turn SLIGHT RIGHT onto FAIR LAKES PKWY. Turn LEFT onto FAIR LAKES CIR. |

## Jalsa Transportation

**Primary Contact**

**Zahid Yousaf**
Naib Nazim Transportation
**Primary #: (703) 786-4245**
***Email: jalsatransportation@gmail.com***

*Please leave a voice mail with a call back # if the phone is not answered*

**Secondary Contact**

**Luqman Mahmood**
Naib Nazim Transportation
**Primary #: (571) 239-4665**

*We look forward to serving you and please remember to pray for a successful Jalsa Salana 2010.*

## Jalsa Transportation Instructions and Information

**Transportation from the Airport:**

• Washington Dulles Airport (**IAD**) is the preferred Airport for this year's USA Jalsa Salana. The Jalsa Gah (Expo Center) is approximately 8 miles from the Dulles Airport.

• Transportation 'From' and 'To' Baltimore- Washington (**BWI**) and Washington National (**DCA**) Airport will be provided. However, the shuttle frequency from these Airports will be lot less due to the distance from Jalsa Gah and the Airports (BWI is approximately 60 miles/90 mins and Washington National Airport is approximately 30 miles/60 mins from the Expo Center). Please plan additional time into your trip to reach the Jalsa Gah while requesting Transportation service from these two Airports.

• ALL transportation needs from the Airports should be sent via email using the 'Transportation Service Request Form' or via the online form at **http://www.ahmadiyya.us**. It is very important that we receive complete information with the required fields to provide you with the service with minimal delays. You can include a copy of your itinerary.

• ALL requests should be submitted prior to **July 12th, 2010**.

• Please plan ahead and make arrangements with Zahid Yousaf (703-786-4245) well in advance.

**Transportation from the Union Train Station:**

• Any request for pick-up service from any Train Stations should be directed to Nazim Transportation. Due to the rare nature of this type of pick-up request, it will be addressed per need basis.

**Transportation from the Hotels to Jalsa Gah:**

• Members staying in hotels within 7 miles of the Jalsa Gah will be provided complete transportation to and from the Jalsa Gah. We will enforce this rule, so please keep this in mind when making hotel reservations.
• Please call the Transportation Department 15-20 minutes before the scheduled pickup from the hotel
• Members staying at a guest house (Ahmadi family's house) should arrange for their own transportation 'To' and 'From' the Jalsa Gah.

## Transportation Service Request Form

**THE REQUEST FORM MAY BE COMPLETED ONLINE AT http://www.ahmadiyya.us**

• Please either complete this form online or email the below information to *jalsatransportation@gmail.com*
• ALL fields with (*) are required
• Please indicate total number of members who will require transportation 'From' and 'To' the airport
• Please choose **Washington Dulles International (IAD)** as your **preferred airport** as it is only 8 miles away from Jalsa Gah.
• Pick-up and drop-off service from BWI and National airport will be provided but with less frequency and longer intervals so please allow additional time to reach the Jalsa Gah. Due to the distance and high traffic from BWI to Jalsa Gah, you may have to wait at the airport for an extended period of time.
• Transportation arrangements will be made available from the Union Train Station as well. Please specify this clearly on the Request Form.
• **The shuttle service will be available starting Thursday, July 15th after 6pm. The last shuttle will leave Jalsa Gah at 6pm, on Sunday, July 18th.** (Please arrange your own transportation if your travel plans do not coincide with the shuttle service schedule)
• ALL transportation requests must be sent via fax or email using this form and confirmed by **July 12, 2010.**
• ALL pick-up request will be confirmed via phone or email by the transportation team few days

***Name:** _____
**Jama'at:** _____
***Cell Phone No:** _____
**Home Phone No:** _____
***Arriving Airport:** _____
***Airline:** _____ ***Flight No:** _____
***Arrival Time:** _____
***Do you need Departure service:** _____
***If yes, Departure Time and Date:** _____
***Do you need Transportation "To" and "From" Hotel:** _____
***If yes, name of Hotel:** _____
***Total Number of Members Requiring Transportation:** _____
*Please complete at http://www.ahmadiyya.us OR email to JalsaTransportation@gmail.com*

All members are requested to please pray for the success of Jalsa Salana and also for the safe travel of all members who will come to receive the blessings of Jalsa Salana

## ETIQUETTE OF ATTENDING JALSA SALANA

The Promised Messiah (AS) has prayed for all participants of the Jalsa - past, present and future - in the following words: "I pray to God that He be with all those who are coming to attend the Jalsa. May God grant them great rewards, may He show Mercy on them and remove their hardships and sorrows. May He let them have what they desire and raise them on the Day of Resurrection along with those to whom He has shown Mercy and His Grace. 'O God, O You who are the great Granter, the Benevolent and Merciful, the Remover of hardships, do listen to all these my prayers and grant us victory over our opponents with great glaring signs, for You have the power to do whatever You like. Ameen.' (December 7, 1892)

This is no ordinary gathering. There are many benefits of the Jalsa to the participants.
Members should utilize this opportunity to renew their personal faith and spirituality, meet and establish friendship with other members of the community, welcome new members into the fold of the community and remember those who have passed away in the previous year and pray for them.

**Jalsa participants should:**

- Pray for safe travel of all members to and from Jalsa.
- Try to portray the true and beautiful image of the Jamaat to outsiders, especially our neighbors.
- Cooperate with Khuddam on duty to help you park in appropriate spaces.
- Register as soon as you come to Jalsa and put on your name badge.
- Notify security about any suspicious characters not wearing a badge.
- Offer Salat in congregation at designated times.
- Observe proper mosque etiquette when in the prayer area.
- Listen quietly during recitation of the Holy Quran.
- Not disturb others by talking among yourselves during the formal sessions.
- Attend Jalsa sessions in marquees at proper times.
- Not visit the dining tent or stalls during formal sessions.
- Not waste food and keep the dining area clean.
- Keep the bathrooms clean and report any non-functional bathrooms ASAP.
- Be courteous to fellow attendees of the Jalsa.
- Show respect to your elders and act in a kind manner to those younger than you.
- Not waste time in idle gossip but spend their spare time in remembering Allah.
- Wear Islamic clothing. Men and women should cover their heads.
- Women must observe Purdah and men must observe "Ghaz-e-Basr"(lowering of the eyes).
- Men should not crowd near the women's entrance.
- Families should fix their meeting points beforehand to avoid crowding in these areas.
- Make sure that children as well as teenagers are at their best behavior.
- Mothers should come prepared and bring formula, supplies and diapers etc for their infants.
- Constantly pray for the success of the Jalsa.

# JAMIA AHMADIYYA NORTH AMERICA

*DEVOTION*
*HARD WORK*
*HONESTY*
*HUMBLENESS*
*ADVENTUROUS*
*FIRM RESOLVE*
*COURAGE*
*RESPONSIBILITY*

## *APPLICATION DEADLINE IS JUNE 30TH FOR THE US APPLICANTS*

All Ahmadi boys who fulfill the following criteria are eligible to apply for admission in Jamia Ahmadiyya:

- High School Diploma
- Between 17 and 20 years of age
- In good health

Prospective students must pass an interview and a written test.

Application material & info:
Email:
info@jamiaahmadiyya.ca
Website:
www.jamiaahmadiyya.ca

Regarding the qualities mentioned at the top left, Hadhrat Musleh Ma`ud (RA) states:

"If you are like this, then you have the potential to be a good preacher and a good businessman.

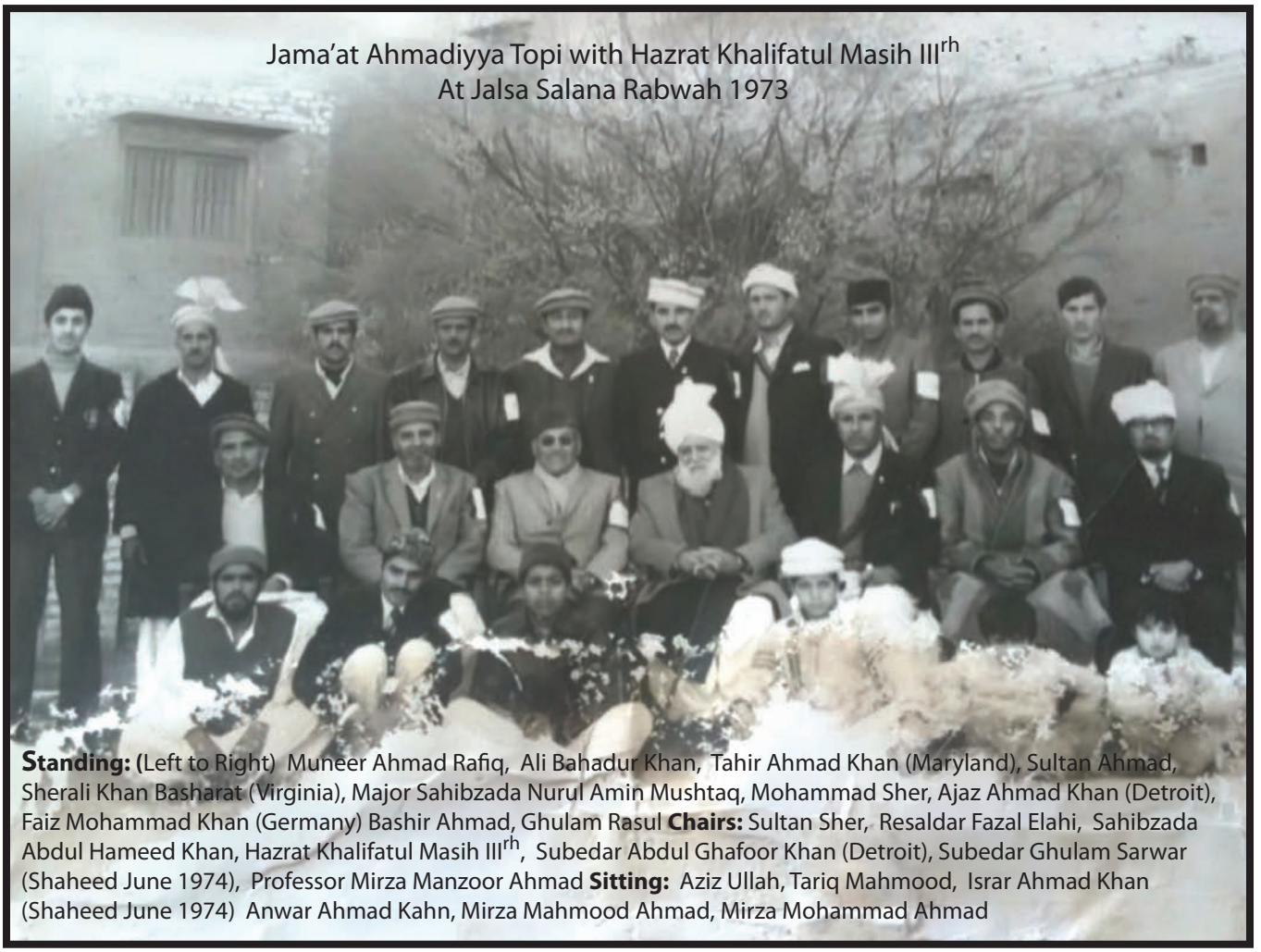
But where are you? A man of God has been in search of you for a very long time. O Youth of Ahmadiyyat! Search for this person in your province, in your city, in your surroundings and in your hearts – since the tree of Islam is withering away and only with his blood will it once again flourish."

("A srevant of God is looking for you")

## ARE YOU THE ONE?

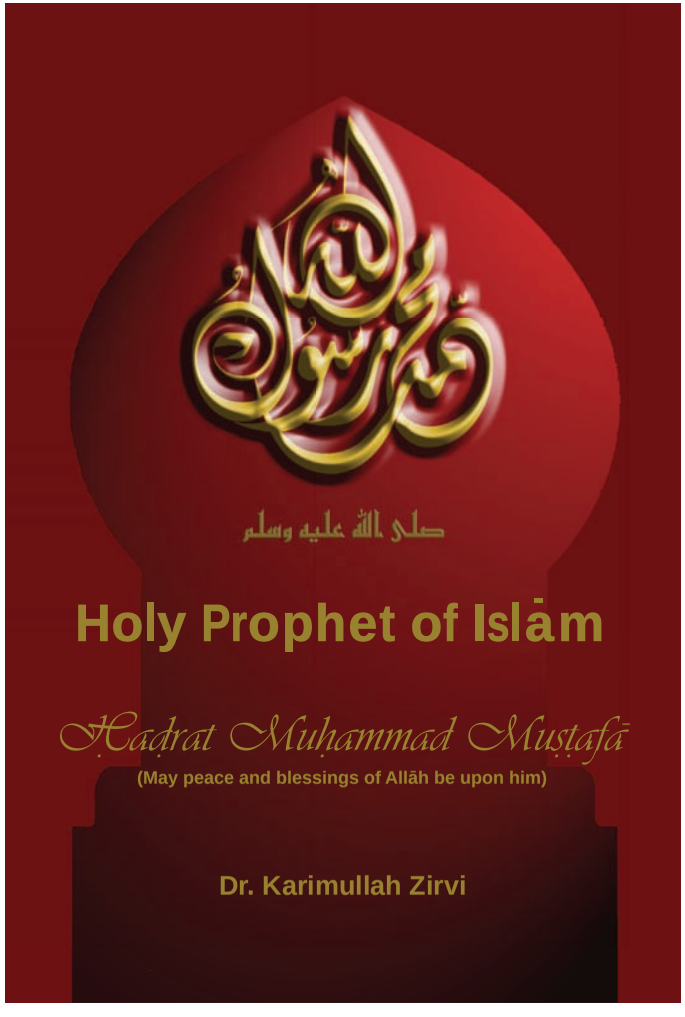
*Contact: Hammad Malik 845-418-3793*

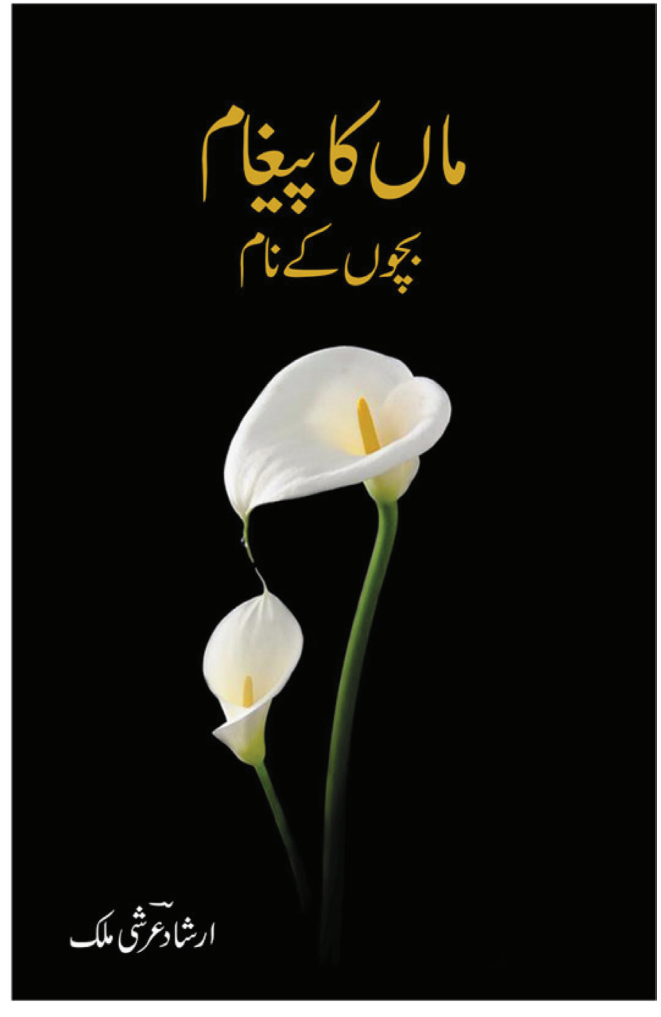
Participants of Interfaith Conference Held by AMC Chapters of Houston Area

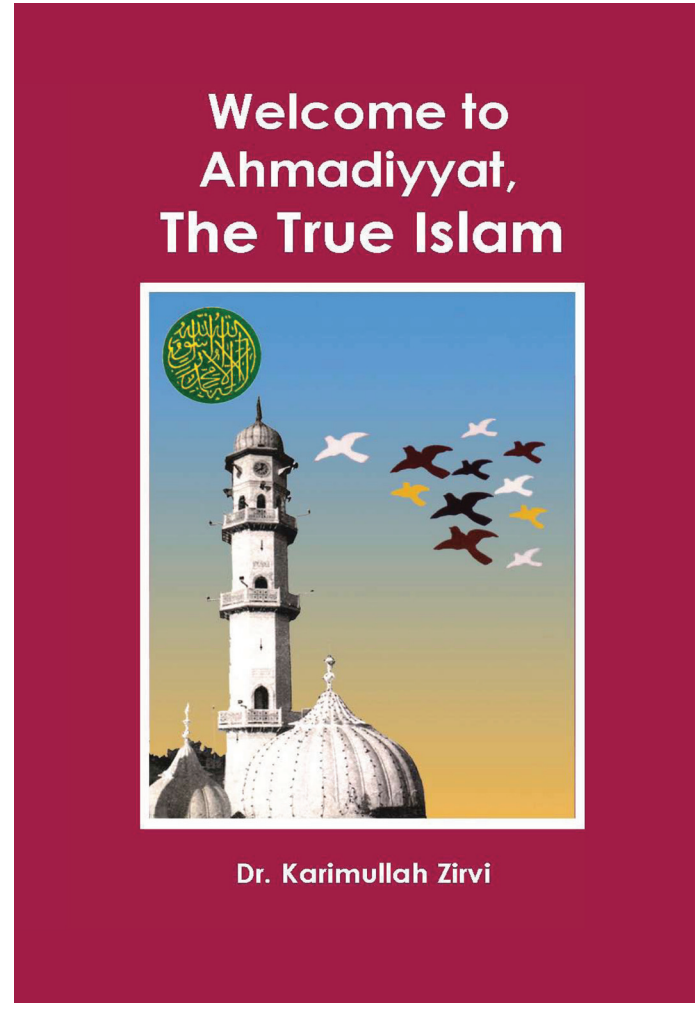


Jama'at Ahmadiyya Topi with Hazrat Khalifatul Masih III[rh]
At Jalsa Salana Rabwah 1973

**Standing: (**Left to Right) Muneer Ahmad Rafiq, Ali Bahadur Khan, Tahir Ahmad Khan (Maryland), Sultan Ahmad, Sherali Khan Basharat (Virginia), Major Sahibzada Nurul Amin Mushtaq, Mohammad Sher, Ajaz Ahmad Khan (Detroit), Faiz Mohammad Khan (Germany) Bashir Ahmad, Ghulam Rasul **Chairs:** Sultan Sher, Resaldar Fazal Elahi, Sahibzada Abdul Hameed Khan, Hazrat Khalifatul Masih III[rh], Subedar Abdul Ghafoor Khan (Detroit), Subedar Ghulam Sarwar (Shaheed June 1974), Professor Mirza Manzoor Ahmad **Sitting:** Aziz Ullah, Tariq Mahmood, Israr Ahmad Khan (Shaheed June 1974) Anwar Ahmad Kahn, Mirza Mahmood Ahmad, Mirza Mohammad Ahmad

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